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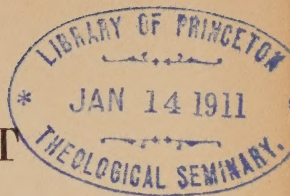
The healing art the right
hand of the church

to Professor McCosh.
Belfast.

With the author's respects.

July 18th 1859
Edinburgh.

THE



HEALING ART

THE RIGHT HAND OF THE CHURCH;

OR,

Samuel W. Cook

PRACTICAL MEDICINE AN ESSENTIAL ELEMENT

IN THE CHRISTIAN SYSTEM.

By THERAPEUTES. (David Brodie)

E Cælô Salus.

"Length of days is in her RIGHT HAND."—PROV. iii. 14.

EDINBURGH: SUTHERLAND & KNOX;
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MDCCCLIX.

"Let the children of light imitate for once the wisdom of the children of the world. An enthusiastic mind in the sixteenth century conceived and executed a plan, which has consolidated Romanism, and arrested its fall for three hundred years. Might not a few earnest Christians in the nineteenth century devise a scheme to harmonize the parts, and combine the energies of the Evangelical Church. What a blessed order would that be—the Peace-makers of the Church."—Sir CULLING E. EARDLEY, Bart.

TO

WILLIAM BROWN, Esq., F.R.S.E., F.R.C.S.E.,
PRESIDENT OF THE EDINBURGH MEDICAL MISSIONARY SOCIETY,

AND TO

SIR CULLING E. EARDLEY, BART., PRESIDENT,

JOHN HENDERSON, Esq. OF PARK,

HON. ARTHUR KINNAIRD, M.P., AND

ADMIRAL HARCOURT,

VICE-PRESIDENTS OF THE EXECUTIVE COUNCIL OF THE EVANGELICAL ALLIANCE,

AS REPRESENTATIVES OF ORGANIZATIONS WHICH HAVE PREPARED

THE CHRISTIAN CHURCH

FOR UNION IN THE

HOLY HAND-WORK OF HEALING THE SICK.

THIS VOLUME

IS RESPECTFULLY DEDICATED.

“ The more pure, and free, and unmixed with human schemes Christianity is, the more easily it makes its way into the hearts of men, and the more easily can it preserve in undiminished vigour its divine and attractive power over human nature.”—NEANDER.

“ All statements and opinions must be weighed according to their intrinsic merits, without either enhancement or diminution, on account of the person who puts them forward,—a comforting reflection, truly, for any one who, while bold enough to express his opinions, cannot at the same time protect them with the strong arm of authority, or the buckler of reputation.”

“ Non prudenter damnant, vel indocti quod nesciunt, vel docti quod novum putant, vel aliqui quodcunque redarguere nequeunt.”

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PREFACE.

THIS Essay *requires* a preface. It is devoted to a question of no ordinary magnitude, and the writer most earnestly desires to secure for it the deliberate consideration of intelligent Christian men. Its appearance is the result of no hasty resolve, or self-confident estimate of its importance. Twelve years ago, the subject to which it is devoted first claimed his attention, and throughout the varied and distracting engagements of these years, it has ever held the first place in his thoughts. In prosecuting his chosen profession the appalling realities which attend upon DISEASE, and the position occupied by those specially devoted to the cure of the sick, very soon suggested some difficult questions, in the solution of which he found few able to supply any assistance. Whence cometh this strange phenomenon in a Creation once pronounced very good? What are its issues? What place does the Hand of God sustain in its cause, its character, and its cure?

How is it that, while there is a profession recognised as specially set apart by Divine authority to apply the blessings of the Gospel of Christ to the miseries of humanity—the victims of this fruit of sin, on whom Christ himself and His first followers bestowed peculiar care, giving them a place as special objects of His mission—should now be left as mere mercantile material in the hands of the professors of healing.

To these inquiries the established dogmata of the medical profession failed to yield any satisfactory replies; practical medicine in these days not being expected to embrace the consideration of disease, as affecting a moral agent, and as sustaining a part in the moral government of the world. The investigation of its superficial aspects, while it is regarded as a mere vital or corporeal phenomenon, now too much limits the physician's range of inquiry. "*Medico, qua Medicus ignota est anima.*"

The prevalent religious ideas failed not less completely to meet these questions: they offered little else than a fatalistic and hopeless acceptance of the grievous evil, or a blind ascription of it to the great First Cause; and along with this, there was something like a positive proscription of all scientific inquiry as to the conditions under which it occurs, and the means of its prevention or removal.

Practitioners of medicine in general are engrossed by the urgent necessities of their vocation as a merely se-

cular calling, and those who have opportunity for scientific or philosophical inquiry are too exclusively devoted to the observation of material conditions and secondary causes. Ministers of religion, again, altogether ignore the physical interests of humanity as beneath their sphere of operations, and rather repress investigation on the subject of disease, taking refuge in an unreasoning appeal to the will of God, the Supreme Disposer of all events. Thus neither Medicine nor Religion were capable of elucidating the important topics ; they were found alienated, and opposed one to the other, so as to admit of no beneficial co-operation for practical purposes, or for the investigation of such questions.

The subject, however, had too many weighty issues to be allowed to rest ; the solution of these questions was imperatively demanded ; and at last, after much anxious cogitation and inquiry, it was found fully developed in the Scriptures. The partial views which pervaded the medical profession, and the deformed ecclesiastical notions which had overlaid the doctrine of Christ, were made to stand aside, and the experience of the devout and intellectual Pascal was realized, *En Jesus Christ tous les contradictions sont accordeés*. In the Divine Humanity of Jesus, all the conditions for investigating, and effectively ministering to, the varied and intricate interests of men were set forth for the world's use in a manner perfectly fitted to meet all difficulties. As Teacher and Physician, with His hand

at once on the moral and the physical, practically recognising the essential integrity of man, He moved humanity with a force and effect which have no parallel in history, and He warned His followers most emphatically against that fatal separation of human interests which is the real source of the difficulty in solving the questions above alluded to. In Him, Medicine and Religion, the two prime channels of goodwill to men, were united, deriving their power from one source, and operating in their union with most blessed effect upon the whole nature of man—body, soul, and spirit; and certainly, had that Divine standard for effective action, exhibited by Christ, been sustained by His followers as He commanded, such questions would never have arisen.

In reading anew the record of the life and labours of the Lord Jesus Christ, many important truths have been disclosed, which it much concerns both the Church and the world rightly to understand; and the object of the essay is to bring these home to the intelligence and conscience of Christian men, and secure their just recognition in practical living action. The views presented, however, and the issues to which they lead, are altogether so strange and foreign to the prevalent current of religious thought and action in these days, that they cannot be expected to be welcomed or to excite general interest; yet, when rightly understood, they will be seen to be most intimately related, on the

one hand, to the most profound Divine truths, and on the other, to all the varied and more common concerns of the human family. The subject, in its range, is as wide and wondrous as the glorious Divine Humanity of the Saviour himself, of which it is a necessary and the most complete exponent.

In first inviting attention to the subject, the aim has been to present the essential portions of the argument as concisely as possible, consistent with clearness and completeness. Many collateral inquiries might have been entered on, which would have furnished further, and perhaps more attractive, illustrations of the momentous questions under examination. These have been, in the meantime, studiously avoided, and much interesting material, especially connected with the historical aspect of the inquiry, has been kept in reserve, which may be used on some future occasion. Such a statement of the question as would be both intelligible and acceptable is attended with very peculiar difficulties; and misconceptions certainly will arise as to the ultimate issue of the argument. A patient hearing, therefore, must be granted to the whole subject, and the reader must not allow himself to indulge in premature inferences.

The essay is confined to fundamental considerations, and is intended merely to do the part of a basement structure; its rude proportions and unpolished surface, therefore, will not be out of place if

it supplies a foundation for an effective superstructure which other hands may raise and consolidate. Illustrative materials have been drawn, sometimes, it will be found, without acknowledgment, from all available sources, and no great labour could be devoted to the nice adjustment of these to the context in which they are presented. Earnest inquirers after truth will overlook all imperfections in composition in the discussion of an incalculably important subject, and the critical reader is invited rather to supplement deficiencies than expose them.

“ Si quid novisti rectius istis, candidus imperti,
Si non, his utere mecum.”

The specific aim of the essay is to ascertain what data are furnished by Scripture to warrant the recognition of scientific and practical Medicine as an essential element in the Christian system, an indispensable agency in the activity which the Church is called on to sustain in the world. It embraces only a small part of a wide subject; if that part, however, be effectively treated, and so command the assent of Christian men, the great consequences which must attend its admission will be accepted without much occasion for controversy or discussion.

The acknowledgment of the essentials of the argument as in accordance with Scripture, is an indispensable preliminary to any practical endeavour definitively to harmonize the therapeutical element with

the existing systems of Christian doctrine and order, and thus to give practical effect to the truths disclosed. Some, however, may desire an immediate reply to the inquiry—What is to be done to remedy this omission on the part of the Church, of the duty of ministering to the corporeal interests of men? But at this stage of the discussion the author cannot undertake the responsibility of indicating the changes which must follow the admission of the validity of the arguments which he has presented. Objectors, therefore, must not prejudice the practical issue of the discussion by any alarming anticipations, nor prematurely hasten the consideration of these consequences. The main position being admitted, it will then be time enough to contemplate results, and he will most gladly join his efforts with those of his Christian brethren to embody this important part of Christianity,—“this complement of the Christian ministry,”—in a system and order such as the Great Head of the Church may approve, to further His purposes among men. If some should regard the general scope of the argument, or any of its details, as inconsistent with any portion of unquestionable Scripture truth, they are invited to turn to the renewed contemplation of the life and labours of the Lord Jesus, and, in the spirit of humble adoration, endeavour to trace anew the original lineaments of that most marvellous hieroglyph, which is so graciously preserved for our study and imitation—“*Res divinas non*

disputatio comprehendit sed sanctitas." Throughout his whole essay the author would be thought rather to propound than to assert; or, as Lightfoot has it, when discoursing on the healing properties of the Pool of Bethesda, "In this matter I had rather learn than dogmatize."

In view of that adverse criticism which may be expected from the adherents of the prevalent ecclesiastical systems, a caveat may be righteously interposed; inasmuch as the essay involves a protest against the position which they occupy as representing the Church of Christ: a position, the integrity of which is vitiated, by the total neglect and oblivion of one of the fundamental ordinances, plainly enunciated by the Divine Founder of the order which they profess to follow, is not a trustworthy stand-point from which to direct a just criticism of the views presented. The establishment of the position contended for, it will be seen, will materially affect the status and prestige of existing Church officials, and will necessitate some important modifications of the established orders of ministry, and this perhaps is the most delicate issue of the argument. Centuries have thrown a halo around the Church and the ministry, universally venerated and accepted as they now stand, which few are prepared to have in any measure disturbed or dispelled. It is unnecessary, however, to anticipate or attempt to define these modifications. It will suffice, for the

present, if the more excellent way of action for Christ's ministers be successfully set before His followers. In the preface to his "*Horæ Hebraicæ et Talmudicæ*," a work which has supplied most valuable material for this inquiry, Lightfoot presents apologetic terms, which, *mutatis mutandis*, may, with propriety, be quoted in this connection. "We know," he says, "how exposed to suspicion it is to produce new things, how exposed to hatred the Talmudic writings are, how exposed to both and to sharp censure also to produce them in holy things. Therefore, this our more unusual manner of explaining Scripture cannot, upon that very account, but look for a more unusual censure, and become subject to a severer examination." Again,—“In interpreting very many phrases and histories of the New Testament, it is not so much worth what we think of these from notions of our own, feigned upon, I know not what grounds, as in what sense these things were understood by the hearers and lookers on, according to the usual custom and vulgar dialect of the nation.”

Notwithstanding all that may be advanced in these pages, some may doubt whether the Scripture record gives to the work of healing that position of pre-eminence in the Christian system which is now claimed for it; and the author is painfully oppressed by the consideration that the subject is only partially susceptible of literary treatment, requiring rather that demonstration by living action, upon which so much is made to

depend in the Christian system, for truly, *suadet lingua, JUBET VITA*. Scripture itself (John xxi. 25) acknowledges the inherent unfitness of written language justly to perpetuate the knowledge and remembrance of "all that Jesus did ;" and it would seem that the "living epistles known and read of all men," which His followers were intended to be, and which we know they were in the first ages of the Church, and which, doubtless, they might be still, were selected, rather than the written record, as the proper vehicles to be entrusted with the preservation and perpetuation of those features of His "manner of life," which brought Him most intimately into contact with the living world of humanity.

It is impossible to exaggerate the importance of a just estimate of that *manner of doing good*, in the *continual* exercise of which our Saviour spent the whole period of His active ministry. He knew what was in man, and directed His ministrations into those channels where they would operate with most effect in securing all the details of the grand object which brought Him from above to dwell among men, and to toil, and suffer, and die for their salvation. A feature so very prominent among the activities of the *Word* made flesh, as the healing of the sick was, is most certainly a fit subject for the careful scrutiny of the children of God in all ages, and is deserving of a more searching inquiry than has yet been bestowed upon

it. Only about twenty years have elapsed since the great and excellent Neander published his "Life of Christ," a work which the peculiar exigencies of his times urgently demanded. And who will doubt, that at the present day the world and the Church alike are waiting and longing for many lessons which can only be learned from the same great source of light and wisdom. Certain it is, that Christ is not yet fully known, nor His glorious fitness to be the world's Saviour fully realized; and it is no presumption to assume, that the wondrous theme to which Neander brought his great learning, and the devotion of his comprehensive mind, has not yet been exhausted. Medical missions have directed the thoughts and observations of Christian men into a new channel, fitted to reflect important light on the history of Christ, which does not appear to have been presented at all to the religious mind of Germany before the time of the great Church historian. It is, therefore, not unreasonable to expect, that fresh discoveries, or unfoldings of the wondrous mystery, which centres in GOD MANIFEST IN THE FLESH, may have attended the prosecution of that interesting department of Christian activity so recently opened, and only now beginning to be occupied. Already a readiness to accept more comprehensive views of the character and true import of our Lord's healing works has been exhibited. It will be shown that very much still requires to be done in order to

secure an adequate apprehension of this feature of His ministry, especially in its bearings on the organized activity of his followers. This is the case even among those who are intelligently interested in the work of medical missions; but they have already taken a step in the right direction, and only require to follow out their avowed principles to their legitimate issues, to realize, in connection with this subject, that “who-soever shall *do* His will shall *know* of the doctrine.” If the question has been treated as isolated from the generally accepted chain or circle of Christian doctrine and church views, this has been necessary from the limited scope and definite aim of the present treatise,—the learning, and piety, and research of the times are a sufficient security that the subject will find its due place, and no more, in the Christian system, as soon as it is justly apprehended. The first aim of the essay is to have the work of healing recognised as a function of the Church, and the fulfilment of it *begun* under the sense of it being a duty in the discharge of which every Christian is directly interested. The work being thus begun, a plain path into a large place of service, glorifying to God, and full of peace and good will to men, will be opened for the follower of Christ.

The question has not been examined how far the imperfect views of the healing works of Christ, and of His general character as Healer, which have been

entertained and inculcated, and which are still practically sustained by all sections of the Christian Church, as well as the oblivion into which this great department of the Church's work has been allowed to fall, may have operated to limit her ability to fulfil her great commission. Neither has there been any attempt made to indicate the varied and important issues which attach equally to the continued neglect and the just recognition of the great Christian duty of ministering to the sick, nor to exhibit the nice adaptation presented by this element in the efficiency of the Church, to her present condition and relations to the outlying world around. The consideration of these important but most difficult questions must be postponed, as the author shrinks from the attempt to estimate the responsibility which attaches to the neglecters of the plain and precise precepts of the Lord Jesus, directed to the observance of this sacred duty. He appeals to the quiet and sober judgment of Christian men, and his single desire is, that they may "hearken and obey the voice of the Lord." He is conscious that his work refers to a truth of the first magnitude, and he asks the acceptance of that truth on its own merits, regardless of all collateral considerations, however attractive the discussion of these might be made.

One great practical consideration must be shortly alluded to : there is a large and increasing proportion of the truly earnest followers of Christ who are deeply

impressed with the conviction, that these later days call for a searching test and trial of all ecclesiastical machinery. They believe that the great commission which the Church has received has been as yet only very partially fulfilled, and that she sustains but a small measure of that Divine effectiveness which her origin, and the occasion for her existence, warrant us to expect. Intended, as she was, to be the channel for the communication and sustained operation of that galvanism of heaven, which alone can vivify, and enlighten, and purify the dead, the dark, and the corrupt elements of humanity, she has failed to accomplish her divinely appointed destiny; while she ought, as the embodiment of her Divine Master, to speak as He did, "with authority," and to exert a positive influence for good throughout the whole range of human interests—embracing under her benign sway at once the concerns of the life that now is and those of that which is to come,—the Church has fallen to a low place among the agencies which are operating on and moulding the destiny of the masses of humanity. Some, however, may be found who do not recognise the shortcomings of the Church, and are content with her present condition; for such it would be superfluous to adduce reasons in proof of the fact of failure. The author believes that the fact must be patent to every accurate observer of the state of society in Christendom; and this essay is written in vindication of his

belief, that the lamentable inefficiency of existing church organizations has arisen from, and still depends upon, the neglect of the simplest and most precious of all the rules ever given for human guidance, viz., *to do what Jesus did, and to do what He commands*. It is not forgotten that the example and precept of Christ still stand *written* upon the portals of the Church, and are acknowledged as the highest sanction under heaven ; but it is apparent that she has long ceased from the attempt to follow the one or fulfil the other in practical living action. Even from the second century, and not less notably since the Reformation, her energies have been diverted from the sphere so gloriously occupied by her Head in His continual *doing*, and have been concentrated upon the elaboration of dogmatical and disciplinary systems, to which He gives little countenance, and which ought to have been left to a spontaneous development, in a church occupied in *doing* her Lord's will. It is painfully obvious, too, that the tendency of this misdirected activity has been so to stereotype some system or order, as almost entirely to preclude the possibility of "reaching forward unto those things that are before," or of "returning to the first principles of the doctrine of Christ"—two functions absolutely essential to the continuous well-being of the church, constituting, in fact, the *vis medicatrix ecclesiæ*, any interference with which must issue in most disastrous consequences,

from which, also, there can be no escape till these functions receive a distinct practical recognition. A Church favoured above any now existing on the earth, was required, by an infallible authority, in order to recover her standing, to “remember from whence she had fallen, and to repent and *do the first works*” (Rev. ii. 5). Such a requirement, therefore, must not be shrunk from by the churches of the present day. The prescription of the Great Physician is still the only remedy for all the peculiar difficulties under which the Church now labours; and submissive obedience to this rule, in so far as it refers to the Healing of the Sick, will more surely harmonize and give a healthy direction to the discordant elements at work in Christendom, than aught else among the varied schemes which have been promulgated to meet the ecclesiastical complications of these later days. The Christianity of these times requires, above all things, and as an essential preliminary to further progress, a common end for which to *unite* and *labour*. The Healing of the sick is an object in all respects worthy of the confidence and respect of Christian men; it is one which engaged the Divine energies of the Lord Jesus himself; and it is equally adapted to the feebleness of the Church, that she may recover her pristine strength, and to the infinitude of woes, which press with appalling force upon the human family. The Christian Church literally following the example, and obeying

the precepts of her Head, and employing all the beneficent resources now at the disposal of the medical profession, is capable of pouring a balm of inestimable power for good—a very balm of Gilead—over the sorrows of humanity ; and in proportion as she occupies faithfully this position of true service, will the profitable investigation of many difficult and very important aspects of Christian truth be within her reach. She will experience the truth of the saying of St Bernard, —*Tantum scimus quantum operamur.*

The mere historical aspects of the inquiry present no ordinary interest. The ancient history of medicine, now too little regarded, will be found intimately connected at many points, and, in fact, inseparable from the general history of religion, both pagan and Christian ; and the recognition of this connection will afford no little aid in the more perfect understanding of many obscure features of ancient and ecclesiastical history. The confessedly unsatisfactory results of the various efforts which have been made to present a history of Christianity, proves that other materials are required by the historian before the person and doctrine of Jesus will occupy their due place in the domain of human thought. But these considerations must give place to the great practical issues which immediately depend upon a just apprehension of the subject.

The author has not trusted to his own judgment in offering this statement of the results of his inquiries

to the public eye. He has submitted the several positions which are essential to the argument, to those Christian friends whose opinions were to be respected, and he has received much encouragement to present the argument in a connected form.

In composing his essay, the author felt that he was engaged in a sacred work, and the responsibility of retaining it in his own hands has long been keenly felt. He now shares his responsibilities with his fellow Christians, and leaves the issue in their hands, desiring for them and for himself, in dealing with this matter, the guidance of Jesus Christ, his Lord and theirs. The work would have been willingly left to hands better able to do justice to the discussion of the subject ; and the highest satisfaction which is desired, is the practical recognition of the truth of the propositions which he has ventured to enunciate.

QUÆ VERA ESSE PERSPEXERIS, TENE ; QUÆ FALSA,
RESPUE, ET MIHI QUI HOMO SUM IGNOSCE.

DIXI ET ANIMAM SERVAVI.

THE HEALING ART

THE

RIGHT HAND OF THE CHURCH.

I.

MODERN MEDICAL MISSIONS.

“Ye are my friends, if ye do whatsoever I command you.”—JOHN xv. 14.

DURING several ages, and especially since the revival of letters, the antagonism between the physician and the minister of religion had become proverbial, and found expression in the sayings;—*Ubi tres medici, tres athei*.¹ *Optimus inter medicos ad Gehennam*,²—which enjoyed an unquestioned currency in the learned world. The members of the medical profession were almost universally regarded as sustaining a position positively hostile to all revealed religion. It is now otherwise. The true character of the physician, in his relation to Christianity, and to the highest interests of men, has, in very recent times, been willingly recognised, and even highly appreciated. As the healer of the

¹ Where there are three physicians, there are three atheists.

² The best of the physicians go to hell.

sick he is now cordially welcomed and acknowledged as a co-worker in the gospel by a rapidly widening circle of earnest and intelligent members of the Christian Church. Almost every Missionary Society has announced the earnest desire and purpose to employ medical agency in the furtherance of its grand object—the extension of the knowledge of Jesus Christ as the Saviour of men. Many medical men have cheerfully responded to this intimation, and some, both by their sufferings and their successes, have been greatly distinguished as heralds of the Cross. The healer of the sick and the preacher of the gospel have joined hands in the field of the world, as servants of the same Master, and disciples of the same Lord. As of old, by two and two, they have gone forth into all lands—to the far east of Asia, the far west of America, and the wilds of South Africa. Already the most remote parts of the earth have seen the happy results of this combined effort for the manifestation of the “salvation of our God.” The united labours of the evangelist and the physician have unfolded to these later times a bright and peaceful page in the history of Christianity, more akin, in all its features, to the events attendant on the first promulgation of the gospel than aught else that is transpiring within the circle of the Church’s influence.

This alliance of Christianity and Medicine, under the form of Medical Missions, has received such visible and conclusive attestations of approval from the great Head of the Church, as to commend it with peculiar force to all denominations of Christians. Many eminent

Christian men have most effectively pressed its claims upon the Church and upon Christian physicians;¹ and the friends of the cause are only restrained in its practical prosecution by the difficulty of procuring perfectly suitable agents. While endeavouring to perpetuate and extend those cheering results, which have been already secured, it is the first desire of those interested in medical missions, to act in all things under the guidance of the Lord Jesus Christ, and in conformity with His revealed will. The present position and prospects of the effort are well represented by the Rev. Mr Swan, in his lecture "On the Importance of Medical Missions." He says,—“The agents and friends of this hallowed cause desire to proceed with their eyes open, making observations as to any defects or errors that may be discovered in their plans. They are wedded to no theories, and their operations will ever be conducted in an enlightened spirit of inquiry.” And, again, “If the principles on which the Society referred to (Edinburgh Medical Missionary Society) is based are sound and scriptural, of which we have no doubt, then it is capable of indefinite extension, and may be destined to reach a magnitude of influence, and a scale of operation, of which its most sanguine friends have no conception.”²

We desire to submit the work of medical missions, as now established, and so generally recognised as an important element in the evangelistic machinery of the Church, to a somewhat close examination; and we specially address our remarks to those who are

¹ See Appendix A.

² See Appendix B.

animated, as described by Mr Swan in connection with this matter, by “an enlightened spirit of inquiry,” and who have been intelligently observant of the rapid and remarkable progress of this new enterprise.

The origin and present position of the work will come under review, so as to enable us to ascertain how far it accords with the will of God, as revealed in His Word, for regulating the operations of His Church. Tested by the Scriptures, we would inquire, Are medical missions established and carried on in obedience to the cardinal law given by the Lord himself—“Observe all things whatsoever I have commanded you ;” and do they adequately represent and fulfil His gracious purposes in connection with the healing of the body under the gospel dispensation? In short, have medical missions been adopted, and are they now prosecuted simply and solely on the ground that Christ has commanded the healing of the sick to be associated with the preaching of the gospel? The best friends of the cause of medical missions will not regard the consideration of these questions as superfluous or mistimed, and will not, we trust, hesitate to give the limited attention that is necessary to form a just judgment of the very fragmentary and merely suggestive remarks which are now submitted to their notice. They will acknowledge perhaps more readily than many others, that God’s own provisions for the fulfilment of His purposes in the earth are complete and perfect ; and that it is the highest privilege of His people to be guided by His expressed will in all things. While His service

allows the most ample scope for the exercise of all sanctified human energy, it does not tolerate that restless, wilful, and officious devising which, alas, has too often characterized the most energetic of His followers. No; Christianity has no imperfections, either in its theoretical or practical details, which require to be supplemented by the devious and tardy unfoldings of human experience. There is a profound truth expressed in the words of Bishop Butler,—“Nor do we know what we are about when we endeavour to promote the good of mankind *in any ways but those which Christ has directed.*”

The views entertained and acted on by the friends of medical missions, have been for nearly twenty years before the Christian public; and during the greater part of that time, the Edinburgh Medical Missionary Society has been actively engaged in eliciting and diffusing information on the subject—one of the objects for which the Society was established. It was our intention to select from the somewhat extensive literature which has accumulated around the question, such arguments and illustrations as have been chiefly insisted on in furthering the work. It would be both pleasant and profitable thus to review the able disquisitions which have been directed to the several aspects of medical missions; but to do justice to the considerations which have been presented, would require more space than can be spared from the object more immediately in view. This, however, is not to be regretted, inasmuch as ample information on the subject is of easy access. It will be sufficient merely to re-

fer to those publications in which it is fully discussed.¹ If it be considered that there are now nearly fifty licensed practitioners of medicine and surgery labouring in the mission-field as coadjutors with the evangelist, and that the whole Christian Church is at this moment taking the deepest interest in this movement, no persuasion ought to be required to induce every intelligent Christian to become fully acquainted with all that has been written on the subject. Without entering into details, therefore, we shall notice, as concisely as possible, the plans or theories which have sprung up in connection with medical missions, and also some of the features of the practical operations which have been instituted in heathen lands. This general statement will be serviceable in indicating, as far as may be necessary, the present position of the cause, and will help to explain those remarks which we desire to offer, and which, we trust, will supply fresh and stronger encouragements to stimulate to the still more effective prosecution of this most important undertaking.

First, then, as to the origin of the medical mission scheme. A careful scrutiny of its early history will show, that the systematic employment of medical agency in the furtherance of the grand general object of Christian missions, was adopted merely because of the strikingly beneficial effects which were seen to follow the accidental professional intercourse of European physicians with the heathen in foreign lands. In every part of the world missionaries have

¹ See Appendix C.

had to contend with very formidable discouragements, in first procuring access to, and afterwards in securing the confidence of this section of the human family. And while it is true that the evangelist, equally with the physician, professes to seek the good of, and freely to bestow a boon upon, the heathen, nevertheless, the ready appreciation of the objects of the latter has always secured for him such a reception, as to present a remarkable contrast to that generally given to the former. By simply observing this fact, the employment of physicians in connection with missionary operations was first suggested, and is, to a large extent, still sustained. There does not seem to have been any theorizing on the probable advantages to be secured by the co-operation of the physician and the evangelist in the mission-field. The practical proof of the value of medical agency has most obviously preceded any theory or reasoning on the subject, or any reference to Divine authority for incorporating it with the ordinary machinery of modern missions.¹ Its peculiar fitness to fulfil an important purpose, in connection with the diffusion of the gospel, has been forced upon the attention of observant Christian men; and medical missions, as now organised, may justly be regarded as an expedient devised to meet an emergency peculiar to the missionary work of modern times. We shall endeavour to show the singular interest which attaches to the way and manner in which medical missions have originated.

Beginning in the isolated and local efforts of in-

¹ See Appendix D.

dividual Christians in various regions of the earth, the gradual and systematic prosecution of the work has elicited an accumulating fund of valuable evidence to its marvellous power in securing access to the deepest sympathies of humanity. In China and in Syria, especially, where Europeans are regarded with peculiar suspicion, obstacles to social intercourse, insuperable to all others, have given way before the physician ; and the effects of his influence as a servant of Christ are without a parallel in the history of modern evangelization. They can only be compared to the events which attended the labours of the Great Physician, Jesus Christ himself, and His first followers. In the words of actual observers of the labours of the missionary physicians in the East, "The common people," "the sick, the maimed, the blind, resorted to them in crowds;" "patients of all ranks flocked to them from all quarters," to be healed of their diseases. And it is from this unexpected experience of the value of practical medicine, that it has been generally accepted by the Christian Church, as an almost indispensable adjuvant in its missionary operations. The question, then, may be reasonably asked,—What warrant may be derived from this discovery, in this late age of the Church, of the value of medical agency in connection with Christian missions, for the employment of physicians as ministers of Christ? Certain it is, that the generally accepted principles of biblical interpretation and Church order do not sanction such a mode of procedure in selecting agents, or in adopting expedients, for carrying on the

work of Christ, as is disclosed by the history of modern medical missions. But if it can be shown that the employment of the ordinary resources of the healing art in the furtherance of the gospel, is in accordance both with the habitual practice and expressed will of the Lord, and is, in fact, necessary to the full accomplishment of his purposes in the world, and, therefore, that the healing art, or scientific medicine, ought never to have been dissociated from the preaching of the gospel, then these dictates of experience, while they ought no longer to be considered as the *basis* on which the enterprise should rest, are nevertheless to be gratefully accepted as a most singular manifestation of the grace, patience, and forbearance of the great living Head of the Church. The case may be put thus:—The Lord Jesus gave the commandment to His followers, “Heal the sick,”—a command, be it observed, which was never abrogated, and which stands written and reiterated in His word, side by side with the command, “Preach the gospel,”—which has always been accepted as binding on His Church; a command, too, the import of which all His life below gloriously emphasized and illustrated. It was received and acted on by the apostles and others whom He had chosen, as a prime element in their obedience to His precepts and His example; it was by them sent onwards to their successors (James v. 14, 15), the elders of the Church, without any limitations as to time or circumstances. Thus enshrined in the Scriptures of truth, this command has been in the hands of the followers of Christ in all ages, yet

for many hundred years it has been by them utterly ignored and unheeded. Willing as they may have been to "observe all things," they have entirely failed to observe this one thing which He commanded—"HEAL THE SICK;" and, neglecting this important duty, the energies of Christendom have been concentrated on the observance of His one command to preach the gospel, as though by this the complete fulfilment of His work were secured.

At last, in these later times,—and it is interesting to notice,—in the very land where Jesus went everywhere healing the sick, and among the desolate remnants of the generation that saw the cures which He wrought on those who were diseased,—for in Palestine the triumphs of medical missions have been early and notably displayed,—there,¹ and in other regions of the earth, has He anew reminded His followers of His own chosen way of working. He has led them, by a way which they knew not, to recognise the mode of procedure which He himself so patiently followed, and the observance of which He enjoined upon His disciples in carrying on His work, and He has in some measure already revealed to their own experience what they have lost by the neglect, and what they may gain by the simple literal observance, of His precept and example. He has shown, that the medical missionary, above all other evangelistic agencies, may command the power, and secure the wondrous results, which attended the labours of the first heralds of the Cross. He has

¹ See Appendix E.

put His own impress on the practical union of Christianity and Medicine, as a true EVANGELICAL ALLIANCE, under which all His followers may combine to carry out His merciful and gracious purposes. What occasion here to admire the goodness of God in thus dealing with the waywardness of His children—leading them, without their *asking*, “into the old paths, where is the good way” (Jer. vi. 16). Henceforth, then, let it be our resolve to walk therein, gladly accepting His whole will as the only rule of all activity and effort in His service.

“I have given you an example, that ye should do as I have done.”

JOHN xiii. 15.

II.

NEW TESTAMENT HEALINGS.

“Consider the Apostle and High Priest of our profession, Christ Jesus.”

HEB. iii. 1.

IN proceeding to define the position which medicine occupies in the Christian system, we must offer some remarks to secure attention to the important and peculiarly significant fact, that the art of healing, or practical medicine more or less advanced, entered as an essential element into all the religious systems of antiquity. This also, we may remark, holds true of all the pagan religions of the present day. Into the reason of this we may not now attempt to inquire. It must suffice to remind those who may be disposed to depreciate the significance of the fact, that it was no accidental or artificial alliance which united those now disjoined and almost antagonistic agencies. No, it was the result of a necessity deeply rooted in the nature of things—a necessity which, however practically ignored in these later times, was most familiar to the ancient world. For, amidst all the delusions and follies of heathenism, the idea of guilt as the source of evil ever retained its hold of the human

consciousness. Disease was felt to be an anomaly in the Divine government ; it told of a disharmony, and the displeasure of the gods against evil-doers ; and it was one of the first concerns of life to have right views of the origin of, and, above all, of the means of deliverance from, this always appalling scourge. In the ancient world, both Jewish and pagan, a universal assent was given to the righteous and most reasonable view, that, as the displeasure of God was the cause of disease, so it was pre-eminently his prerogative to indicate and regulate the cure.

The prevalent polytheism which the gospel assailed and overwhelmed, whether Oriental or Egyptian, Greek or Roman, was universally pervaded by this highly appreciated element ; the cure of diseases being, in point of fact, as remarked by Eusebius, one main article of the pagan theology. Not only were Isis and Serapis, Apollo and Æsculapius, worshipped as specially the gods of healing, and their priests confided in as skilled in sound medical knowledge, but almost every one of the numerous deities of the old world, both male and female, was famous for power to heal. However diverse their faculties and functions, as in the case of Venus and of Vulcan, their fame was augmented by the reputed exercise of this benevolent attribute. The incident which occurred at Lystra, as recorded in the Acts of the Apostles, affords an interesting illustration of the state of popular feeling in those days in reference to this matter. When, at the powerful word of Paul, the people saw the man who had been a cripple from his mother's womb, leap, and walk,

they exclaimed, in the speech of Lycaonia, "The gods are come down to us in the likeness of men; and they called Barnabas, Jupiter; and Paul, Mercurius." No further sign or argument was required to secure their assent to the truth enshrined in classical history, that the source of healing was Divine.¹

" 'A present Deity,' they shout around,
 'A present Deity,' the walls rebound."

That this valuable practical element was most fully represented in the Jewish polity is only what might have been expected from the Divine origin of that dispensation. Thus we find, that under the Mosaic economy the sphere of duty occupied by the priests and Levites, like that of the priest-physicians of Egypt, embraced almost the entire range of the practice of medicine, and required on their part an extensive knowledge of the phenomena of disease; and the writings of the Rabbins, the religious teachers of the Jews, treat largely of proper medical subjects. In the wisdom of God, the preparation of Moses for the great work to which he was called, as founder of the Jewish theocracy, was furthered in no small degree by his training in the house of Pharaoh, the centre of the highest science of the times. Stephen tells us (Acts vii. 22) that Moses was "learned in all the wisdom of the Egyptians, and was mighty in word, and in deed."

Clement of Alexandria, the Christian catechist, is the only one of the early writers who takes particular notice of the medical books of the Egyptians, of which

¹ See Appendix F.

he gives the titles and subject matter ; and the justice of his short description is confirmed by modern research.¹ He says expressly that Moses had been instructed in medicine by the Egyptians (*Stromata*, lib. i.). From various sources we learn how very highly the science and art of medicine were esteemed, and how successfully they were cultivated by the priesthood,—the *Cohens* of Egypt,—that venerable corporation of which Pharaoh was the head ; and careful observation will show how completely this feature of the Egyptian polity was transferred to the economy which was established by Moses. Our own translation of the Pentateuch, notwithstanding it is acknowledged only very imperfectly to represent the medical features of the Jewish system, informs us (Exod. xxx.) in explicit terms that “the art of the apothecary” was possessed by Moses, and consequently by the priesthood, and was thus an essential element in the service of the sanctuary ; and medical inquirers in recent times have noticed as well the scientifically accurate descriptions of disease which are given, as the strictly medical and hygienic character of many of the enactments propounded by Moses, to the observance of which, even at the present day, has been attributed the comparative immunity from prevalent diseases which the Jews have frequently been observed to enjoy.² In the dealings of God with the people of Israel we find it stands most prominent among His purposes, that He cared for their health, and was the healer of their sicknesses. Soon after He had brought them out of the

¹ See Appendix G.

² See Appendix H.

land of Egypt, where they had seen the sicknesses, the diseases, and the death which resistance to the will of God had brought upon the Egyptians, He declared himself JEHOVAH ROPHEH, *I am the Lord that healeth thee*; and throughout the history of the Jewish people frequent instances are given of the jealousy with which He regarded this attribute of His character.

Medicine, also, must receive a place in the universal science with which Solomon was so highly gifted. We read (1 Kings iv. 30) that his wisdom excelled the wisdom of all the children of the east country, the Chaldean Magi (Daniel i. 4.), and all the wisdom of Egypt, into both of which we know that medicine entered as a prominent element. In Scripture his botanical and zoological knowledge is expressly detailed, and most satisfactory proof is given of his extensive and accurate knowledge of anatomy and physiology. In the book of "The Wisdom of Solomon," he enumerates, among "the certain knowledge of things that are," which God had given him, the knowledge of diversities of plants, and the virtues of roots. From other sources, also, we learn that Solomon wrote a treatise on disease, and that he was the author of tables of medical precepts and recipes for all diseases, which were suspended in the porch of the temple at Jerusalem—a mode of exhibition of remedies which was practised in all the temples frequented by the sick in Egypt and Greece.¹ Of Asa, king of Judah, who is suspected, from his name, which, in Chaldee, means Physician, to have belonged to a medical family, it is

¹ See Appendix I.

said, in few but significant terms (2 Chron. xvi. 12), in "his disease, which was exceeding great, he sought not to the Lord, but to the physicians;" doubtless to the "physicians of no value" (Job xiii. 4), or *physicians of false gods*, as the words bear to be rendered, who were rivals to the true God and His servants, even in the time of Job.¹ Asa certainly would not have been blamed for this step, unless there had been equally effective means of relief available among the servants of the true God as there were among the physicians to whom he sought. Ahaziah, King of Israel, also, in his sickness, received the reproof and judgment of the Lord by Elijah the Tishbite (2 Kings i. 16, 17),—"Is it because there is not a God in Israel, to inquire of his word, that thou hast sent to inquire of Baalzebub, the god of Ekron? now therefore, thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. So he died according to the word of the Lord, which Elijah had spoken." Again (2 Kings xviii. xx.),—"Hezekiah, King of Judah, did that which was right in the sight of the Lord;" and when he was sick unto death, and was warned by the prophet Isaiah of the fatal nature of his illness, "he prayed unto the Lord"—and "before Isaiah was gone out of the court, the word of the Lord came to him, saying: Turn, again, and tell Hezekiah; thus saith the Lord, the God of David thy Father, behold I will heal thee." Isaiah in this case was something more than the channel of a verbal communication, he also prescribed for the king;

¹ See Appendix K.

and we find his remedy one not unknown or uncared for, even at the present day. Isaiah said, "Take a lump of figs, and they took and laid it on the boil, and he recovered."¹ This prescription may justly be regarded as an indispensable condition to the fulfilment of the promise of which Isaiah was the bearer. The Book of Ecclesiasticus gives an exceedingly interesting indication of the sacred estimation in which medicine and the healers were held by the Jewish people, at a later period of their history.²

We cannot further enter on the inviting field presented by Jewish medicine, our object being merely to show, that among the Jews the ministers of God received and exercised, as a part of their proper functions, a special charge over the corporeal interests of the chosen people, and that the popular Jewish mind was fully impressed with the idea that the healing of disease was an occasion worthy of the interposition of God.

Nor do we delay to examine the important influence which this view of the origin and cure of diseases must have exerted on the whole religious life of the ancient world, alike Jewish and pagan; for it is, in its essential features, common to both. To those entertaining and practically realizing such a view, it is obvious that the presence of sicknesses, and diseases, and death, must have spoken with an emphasis and significance which we, it is to be feared, in these later days, little realize. Disease and death were perpetual exponents of the Divine displeasure—stand-

¹ See Appendix L.

² See Appendix M.

ing memorials to all, that there was something in them, and in the world, which was at variance with the Divine will. And in tracing the removal of these much dreaded evils to the direct exercise of Divine power, a constant necessity was realized for propitiating the Divine favour. These were truly cardinal points in the ancient theology, and their influence deeply pervaded every part of all the varied systems which prevailed.

Apart from the essential truthfulness, and the important relations of these ideas, we must regard their universal prevalence and acceptance by the popular mind in the ancient world, as fitted to throw much light on the remarkable prominence given to the healing of diseases in the doctrine and practice of our Redeemer. Such a feature could not have been omitted from a remedial economy whose inauguration was announced in the terms,—“Glory to God in the highest, on earth PEACE, good will to men;” especially when addressed to a people to whom the idea of Peace was as far as possible removed from that merely negative conception which is now attached to the term.¹ It may be safely asserted, that, by the world as it was when the Saviour came, a religious teacher, or system, which ignored the special object of relief from disease, and the preservation of bodily health, would have been perfectly unintelligible, and disregarded.

The practical issue at which we aim, renders it unnecessary to remark on the operation of these views

¹ See Appendix N.

among the pagans of the present day. From every region of the earth interesting evidence might be adduced to show that diseases are regarded by the heathen as the most direful expression of the anger of their gods. For we find that, while any hope of the recovery of a patient is entertained, means of pacification are most perseveringly presented to the offended Deity; but when the prospect of restoration is gone, the unfortunate victim is regarded as hopelessly forsaken by the superior powers, and is left to his fate. The reports of medical mission operations in pagan lands do not, it is true, always testify that the physician, in the opinion of the natives, is really invested with a sacred character: but in some regions he is unequivocally so regarded, and were the untutored instincts of the heathen justly interpreted, it would, we doubt not, be found that the general acceptability and success of the medical missionary was, in the first instance, to be traced to this view of his functions.

The advocates of the Medical Mission scheme have adduced various arguments for continuing and extending the employment of medical agency, which, as we have shown, has been so strangely introduced into the missionary machinery of the Church. 1°. By some it is advocated on the ground of general expediency, in view of its power and efficacy as a humanizing influence. 2°. Others recognize its agreement with the primitive order of the Church. 3°. Others rest their warrant on the example of our Saviour and His Apostles: and, finally, a few have pointed to the direct command of the Lord Jesus—"HEAL THE SICK"—

as the only true basis upon which the effort ought to be prosecuted ; but by these the present resources of the physician are regarded only as *substitutes* for the miraculous powers of healing which were employed by our Lord and His Apostles, and to which are attributed all the healing operations in which they were engaged. All are agreed that there is such a marked distinction between the conditions under which the New Testament healings were performed and inculcated, and those under which the Church now acts, as to render a sort of compromise necessary, before the command to heal the sick can be accepted as *obligatory*, or in any measure capable of being fulfilled by the followers of Christ in these later times. The healings recorded in the New Testament are regarded as altogether and exclusively the result of the exercise of miraculous powers, and for which the natural means of cure now at the disposal of the physician are felt to be at the best but very inadequate substitutes. The prominent place which has been given to the subject of the warrant for medical missions, proves that their advocates are fully alive to the importance of securing for the effort a sound and scriptural basis. The validity of the several arguments above alluded to, we do not wait to examine. The employment of medical agency in the service of Christ may be expedient,—doubtless it is so ; it may accord with the primitive order of the Church, and with the example presented by the Saviour and His Apostles,—most assuredly it does so ; but if it has not *the direct and authoritative sanction of the Lord Jesus* as binding on the churches

of these days ; and, moreover, *if the means now at the disposal of His servants are not adequate to the complete fulfilment of His original command, to heal the sick*, medical missions unquestionably have an imperfect and complicated claim upon the attention and obedience of His followers.

It is obviously of the utmost importance to ascertain the positive grounds upon which this agency ought to be continued in the Church, and to define the place which it ought to occupy in the Christian system.

It is our purpose, then, to show that the command of Christ—"HEAL THE SICK"—is intended to be taken in its *most literal sense*, as a statute for perpetual observance, and that the Church has always had abundant means at her disposal, to enable her to fulfil it. It is a solemn business to undertake to establish such a position, inasmuch as numerous complicating and very delicate questions present themselves on every side. Many of these complications, and those especially which will more immediately affect the reception of the argument, are connected with the ecclesiastical and medical organizations, which have been developed in consequence of the neglect of an important duty devolving on the Church, and are now accepted with perfect satisfaction in modern society. The consideration of these complications, will, in the meantime, be avoided, and the subject will be viewed simply in the light in which it is presented by the Word of God, the only sufficient and legitimate stand-point in the treatment of such a question. In thus narrowing the field of discussion, we trust we shall best secure,

for the argument to be presented, the approval of all who are intelligently interested in medical missions, as one means of carrying out the mind of Christ.

Our first inquiry then is, What saith the Lord ? What is the true import of all that Jesus did and said in connection with the healing of the sick ? The most careless reader of Scripture does not require to be reminded that **THE HEALER** was the distinctive character which our Saviour sustained while upon the earth ; yet such is the pregnant brevity of the sacred narrative that the most careful and attentive student may fail to apprehend the full scope and import of this feature of His ministry. The art of healing also now stands so dissociated from Biblical inquiries, and all that is regarded as essential to Christianity, that it is wholly ignored by the student of Scripture as an aid in the elucidation of his subject ; and he comes to the study of the person and labours even of the Lord himself, under impressions derived from the present order of things,—an order far removed, indeed, from that in which the Divine Healer lived and acted ; and thus this prominent characteristic of the Saviour's labours, has been, by all Biblical commentators, lightly regarded and treated as having an object so peculiar as to have no direct bearing on the active duties in which His followers are now called to engage. In fact, it will be seen that there is a wide circle of important and profoundly interesting truths, and also many valuable practical lessons directly connected with the works of healing, performed by Christ, and which were enforced and illustrated by His peculiar devotion

to this feature of His ministry, that are now scarcely recognised as at all related to that system, which, as the Saviour of men, He came to declare and establish.

In every department of Christian inquiry, much confusion has been introduced by the error of viewing the past through the medium of the present; and if this be not carefully avoided, it will be impossible to convey any useful apprehension of the true position of the work of healing in the Christiansystem. The record of "all that Jesus began both to do and to teach," and the record, too, of the triumphs which attended the obedience of His first followers, present a picture too rare and precious to allow of any veil being interposed so as to distort or obscure its beauties, which, to be justly appreciated, must be allowed to shine in their own light.

The direct Scripture testimony to the peculiar prominence given to the healing of the sick, in the works of Christ and his first disciples, and to the equally prominent and specific injunctions which are directed to his immediate followers, and by these again to their successors in connection with this work, needs not be adduced in detail. The Scripture record gives abundant evidence to show that Jesus appeared among men pre-eminently as the Healer of the Sick. The "Great Physician" is universally employed as one of his most befitting titles, though the ordinary use of the expression scarcely recognizes its literal physical significance, and applicability to the Lord Jesus. During the whole course of His active ministry, it appears that He was fully engrossed by the discharge of the

proper duties of the Physician,—namely, ministering to the corporeal necessities of men; and it is obvious, that His claims on the attention of his countrymen chiefly rested on this feature of His ministry, for it is to be noted, that His miracles (many of which we know are not recorded) which supplied the texts for many important discussions and disclosures of truth, and gave occasion for wide-spread admiration of His power, were, with few exceptions, directed to the relief of corporeal suffering, or the supply of corporeal necessities.

In Matth. iv. 23–25, an inlet is given to an accurate conception of the amount of mercy dispensed by our Lord among the sick and afflicted in body; and numberless other passages furnish materials to aid in completing the picture. But, as we learn from that apostle (John xxi. 25) whose mission it was rather to disclose the fulness of love that was in the heart of Jesus, than to narrate the mode and extent of its manifestation—there is a bright vista beyond all that has been written of the doings of Him who came to save men's lives, which it were well that His followers, with adoring earnestness, should try to penetrate. From Matthew, also (viii. 16, 17), we learn how far-reaching was this attribute of His character—"He healed all that were sick, that it might be fulfilled which was spoken by Esaias the prophet (liii. 4), saying, Himself took our infirmities, and bare our sicknesses." Truly, He was the Great Healer. "Jesus went about all the cities and villages, healing every sickness and every disease among the people" (Matth.

ix. 35). "He went about doing good, and healing all that were afflicted of the devil, for God was with him" (Acts x. 38); and, in the immediate prospect of ceasing from His labours, His words were,—“Behold I do cures to-day, and to-morrow, and the third day I shall be perfected” (Luke xiii. 32).

While thus remarkably sustaining the character, and discharging the functions of the Physician, Jesus tells us that he was no ordinary personage, He says, “I am in the Father, and the Father in Me.” Jesus was God, and as such, He had all the resources of the Deity at His disposal, and possessed and exercised an absolute control over all the elements and forces of nature. He was consequently no ordinary representative of the healing art. His works were worthy of His character, giving evidence, not only of His Divine power, but still more emphatically of the wisdom and love of the Godhead, and they are enshrined in the sacred record, to command the admiration of His followers in all ages. In all that was superhuman or miraculous in His ways of working, Jesus occupies an eminence altogether inaccessible to His followers, and which it would be presumption in them to attempt to occupy; yet, from the highest manifestation of power which He has given, there may be traced a gradual down-stepping to those ordinary modes of the operation of Divine energy, which are familiar to us as remedies for disease, but which to the devout mind not less truly testify of Him.¹

Leaving altogether aside the consideration of the

¹ See Appendix O.

higher manifestations of our Lord's wondrous grace addressed to the soul, and which have, perhaps too exclusively, engaged the attention of Biblical students and commentators, we find that, from first to last, in His intercourse with men, His was a course of condescension—"HE HUMBLLED HIMSELF:" and we shall be able to show that, in His mode of procedure in healing the sick, He condescended to employ the customary forms,—the methods and means of curative operation which were known, and confided in, by those among whom He lived and laboured. Biblical critics have recognised the operation of the principle involved in the condescension, as a general feature of the ministry of Christ, and acknowledge that, both in His actings and teachings, He took up the age where He found it, respecting, as far as was possible, the manners and customs, both of thought and action, then prevalent. The manner, and much of the matter, of His teaching, it is observed, resembled that of the accredited teachers of the people, and many of His sentences were uttered in the dialect of the Jewish schools. Even in connection with the ordinances of Baptism and the Lord's Supper, which we are accustomed to regard as so peculiarly and exclusively Christian in their origin and character, there is evidence to show, that He only appropriated and gave new significance to customs which were already in use among the Jews. In connection with the prayer which He taught His disciples, Lightfoot remarks,—“For that it was customary with our Saviour, for the most part, to conform himself to the Church and nation, both in religious

and civil matters, so they were lawful, most evidently appears also in this form of prayer."

If we show then, that our Lord, in healing the sick, did condescend to make use of the means and manner of procedure ordinarily employed by the physicians of the time, this ought not to be regarded as anything peculiar in connection with His character as Healer, but merely as affording another manifestation of a general principle, which is acknowledged to have pervaded His whole course of action.

Some important illustrations of the subject now immediately under examination, are supplied by the researches of the learned Lightfoot, in his *HORÆ HEBRAICÆ ET TALMUDICÆ*; and we are assured that, had the healing of the sick been recognised as an integral element of proper Biblical or religious history, many more illustrative incidents might have been furnished from those comparatively inaccessible sources which Lightfoot has so successfully explored.

It may be noticed also, that the language, and even the specific terms, employed by the Evangelists in describing many of the features of the healing works of Christ, are found to be precisely those employed in medical writings in connection with the ordinary medical views and practices of the ancient world.¹

Of the restoration of sight to the blind by our blessed Lord several instances are recorded, and the account of His proceedings on these occasions presents some notable features. We have the employment of

¹ See Appendix P.

varied external agencies—the repeated laying on of hands by the great Operator, and the gradual production of complete vision ; and some of the Evangelists, in describing these cures, condescend to great minuteness of detail. We have, also, in the account of these cases, the fullest evidence that some of the Evangelists omit certain particulars of the Saviour's proceedings which are regarded as of sufficient importance to be recorded by others ; for instance, St Luke, physician though he was, has only recorded one case of restoration of sight to the blind, out of six cases which are noticed by the other Evangelists, and his narrative even of that case does not include particulars which are presented by St Matthew.

Now, we cannot believe that Christ would overlay His actions by meaningless ceremonies, nor can we admit that any of the Evangelists have introduced superfluous details into the narratives which they penned ; rather must we hold, that all the details supplied by the several Evangelists in connection with the means employed, are truly significant, and to be considered as necessary to the completeness of the narrative in general ; and further, that although in very many of the cases of cure recorded no specification is given of the employment of remedial means, yet this does not warrant the conclusion, that external appliances were not introduced in such cases. This reflection, we submit, is fully sustained by the Apostle John in the remarkable verse which concludes his gospel. “ There are also *many other things which Jesus did*, the which, if they should be written every one, I

suppose that even the world itself could not contain the books that should be written."

In Matthew ix. 27, &c., it is recorded of two blind men, that "*Jesus touched their eyes*, saying, According to your faith be it unto you. *And their eyes were opened.*" In Mark viii. 22, &c., it is written, that on the occasion of healing a blind man, "Jesus took him by the hand and led him out of the town; and *when he had spit on his eyes, and put his hands upon him*, he asked him if he saw ought. And he looked up, and said, *I see men as trees, walking.* After that *he put his hands again* upon his eyes, and made him look up: and *he was restored, and saw every man clearly.*" In John ix. we have the interesting discussion on the case of the man blind from his birth; and the account of his cure is given in these words,—"*Jesus spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay*, and said unto him, *Go, wash in the pool of Siloam.* He went his way therefore, and *washed, and came seeing.*" The incident at Jericho is the only one of this class of cases which is recorded by more than one of the Evangelists. It is noticed by Matthew (xx. 29, &c.), Mark (x. 46-52), and Luke (xviii. 35-43). Matthew says that there were two blind men on whom "*Jesus had compassion, and touched their eyes, and immediately their eyes received sight.*" Mark mentions only blind Bartimæus, to whom Jesus said, "Go thy way, thy faith hath made thee whole, and immediately he received his sight." Luke again also notices only one man, to whom Jesus said, "Receive thy sight, thy faith

hath saved thee ; and immediately he received his sight."

In Mark vii. 32, &c., a case is given of "one that was deaf, and had an impediment in his speech ;" upon whom they besought Jesus to put his hand. "He took him aside, and *put his fingers into his ears, and he spit, and touched his tongue* ; and looking up to heaven, *he sighed*, and saith unto him, Ephphatha, that is, Be opened. *And straightway his ears were opened, and the string of his tongue was loosed*, and he spake plain."

The sources of information on ancient medical practices within our reach, limited as they are, enable us to identify every feature of the procedure followed by the Lord Jesus Christ in these cases, as having been employed by the professors of healing in the ancient world. To these we now briefly advert.

In ancient times, the sanative efficacy of the human hand was largely confided in, and the practice of healing by touching the seat of disease, was extensively employed under a variety of forms.¹ The laying on of hands, we learn from Celsus,² was in use by the healers of the sick—extraordinary cures being performed in this way. M. Teste, who adduces this statement of Celsus, also mentions that patients were cured by the blowing of the breath upon the affected parts ; and adds, "Arnobius, who confirms this fact (*Adv. Gentes. lib. i.*), states that the pagans reproached Jesus as a

¹ See Appendix Q.

² A distinguished writer on Medicine—not the Epicurean philosopher who wrote the treatise against the Christian religion.

magician, who had clandestinely acquired the secret practices and ancient doctrines which were confined to the temples," and the same charge was sustained against Him by the Jews.¹ The efficacy of the saliva applied to diseased parts is also accredited as a curative means by extensive testimony. Anointing the eyes, especially with spittle, for medicinal purposes, we learn, was in great estimation in the ancient world.² Lightfoot notices the prevalence of this practice among the Jews, though he gives no detailed account of it, his object being to show that the use of this remedial appliance on the Sabbath was the subject of special legislative restrictions.³ The employment of anointing with clay in affections of the eyes, as a remedial means, is also noticed in medical writings ;⁴ and it is known that many springs and streams had a sacred character, and were frequented by the sick on account of the benefits secured by washing in their waters. The narrative of the cure of Naaman's leprosy (2 Kings v.) illustrates the very early prevalence of two of the curative practices referred to. Naaman had come to try the virtue of the prophet's hand, and his expectation was, that he would come to him, and strike his hand (move up and down, *marg.*) over the place, and recover the leper,—plainly indicating, that one form of healing by the touch of the hand was familiar to the Syrian general ; and the prescription of Elisha,—“Go wash in Jordan seven times,”—though objected to by the disappointed sufferer in contrast to the

¹ See Appendix R.

² See Appendix S.

³ See Appendix T.

⁴ See Appendix U.

waters of Abana and Pharpar, "in which he might wash, and be clean;" yet it was on the part of his servants obviously accepted as an intelligible and reasonable injunction.

The remark of Arnobius above referred to indicates very plainly, that to these ancient observers, the mode of procedure followed by our Lord resembled, in some respects at least, those practices which were in general use in the temples frequented for the healing of the sick.

A great mistake, however, would be committed were the material remedies for disease generally employed in the ancient world assumed to be identical with the therapeutical appliances of modern medicine; or were it supposed that the various officinal preparations of the *Materia Medica* of recent times were at all fully represented in the established practical medicine of the old world. In such a case, it might be thought, and most reasonably, that all the instances of remedial means being employed by Christ supply altogether very feeble evidence that He was willing to establish a connection with the ordinary medical practices and practitioners of the times, especially when it is remembered that there was a vast number of cures which our Lord performed in which there is no mention whatever of the employment of means beyond His word and will. But even in the matter of curing diseases without the intervention of ordinary remedies, we find that the position occupied by Christ is not so singular as may appear, if his recorded practices be compared only with the ordinary remedies employed under the

modern systems of medicine. For it appears that there were many ancient physicians who were distinguished for curing diseases independently of the use of ordinary material remedies or drugs.¹

We shall not attempt to discuss the question as to the positive curative value of the various means and processes employed by the Lord Jesus, and in general use in the ancient world, or what connection they had with the end immediately and ostensibly in view. This much, however, we must say, that we have no respect for that superficial criticism, which has unfortunately too many upholders, which ventures to assert that they had no connection whatever with the cure of the cases in which they were employed, and that they were introduced only for some secondary or collateral purpose. The important consideration has been overlooked, that, by the people before whom and upon whom these mighty works were wrought, the means employed were regarded as important elements in producing the results which followed their use when employed by Christ. The fact that these very processes were the subject of legislative enactment by the great authorities acknowledged by the Jewish people, proves how highly they were esteemed and confided in for the production of similar results. We may further remark, that Jesus certainly would not needlessly increase that opposition to which He was exposed, by the employment of external appliances which might have been dispensed with, and the use of which was expressly forbidden on the Sabbath, the oc-

¹ See Appendix V.

casion on which it is specially noted that He employed them. It is interesting, however, to notice that some of the Jewish doctors were near enough to the kingdom of God, and so ready to welcome its prevalence as to oppose the general prohibitions as to the employment of certain means in the healing of the sick on the Sabbath.¹ This much, certainly, we may with safety conclude, from our Lord's employment of these means in the performance of those mighty works of healing which pre-eminently stamp him as the Great Physician, that He chose to stand associated more or less intimately with those practices and means of cure which were in general use for the treatment of disease in those times; and further, we may conclude from His employment of them on the Sabbath-day, that it was His will that the work of healing the sick by these means should no longer be left in the low position to which it had been degraded as a work unfit for the Sabbath, but that it should be exalted to the first rank among the practical duties enjoined under the new *régime* which He had come to introduce and establish. As the Divine Redeemer of men He laid His holy hands on the resources of nature, and caused them to subserve His gracious purposes towards the removal of the infirmities and sicknesses under which humanity laboured in consequence of sin. He emphatically declared, that from henceforth, the most sacred person, the most sacred time, and the most sacred place, were *all* to be devoted to this most sacred service.

The fifth chapter of Mark's gospel supplies some in-

¹ See Appendix W.

cidents, which perhaps illustrate more strikingly than any other portion of the New Testament narrative, the lively appreciation by the people of Christ's character as a physician ; and the cases there recorded, at the same time show, that while the people were chiefly attracted to Jesus by His wonderful works of healing, He also, by a strange condescension and conformity to existing customs, was pleased to employ the identical language, and the exact forms of procedure with which they were familiar, as being used by the ordinary physicians of those times.

First, we notice the urgent appeal of Jairus, a ruler of the synagogue; "He had an only child who was sick and nigh unto death." He had doubtless given her the benefit of the best medical skill within his reach, but without avail ; the cherished object of his affections waxed worse and worse. He hears of the new Healer, and hastens to secure His aid ; he fell at the feet of Jesus, and besought Him greatly, saying, "My little daughter lieth at the point of death, come and *lay thy hands* on her that she may be healed, and she shall live." Jesus, who never lent an unwilling ear to such tidings, at once acceded to the request ; He arose and followed him, and so did His disciples ; and as He went on His errand of mercy, much people thronged Him, obviously sympathizing with the object on which He was intent ; for, notwithstanding the frequency of their occurrence, the afflictions of disease and death always excited the keenest sensibilities of the Jewish people. Friends and neighbours were always ready to share in the sorrows attendant upon such circumstances

of trial, and not less in the joys of the family circle on the restoration of any of its members. Among the crowd which on this occasion attended Jesus, there was a certain woman who had been afflicted for twelve years with a hæmorrhage, and who had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse; or, according to St Luke,—who represents her case in an aspect more favourable for his professional brethren, and indicates rather the formidable nature of her complaint, than the incompetence and rapacity of the physicians, as the occasion of her increasing distress,—“who had spent all her living on physicians, neither could be healed of any.” Notwithstanding her past trying experience of the costly and fruitless endeavours to obtain relief from her distress (regarding the varied nature of which, interesting information is supplied by Lightfoot¹), this poor woman, hearing of the fame of the new Healer, who was dispensing His blessings without money and without price, had such fresh hope awakened in her breast, that, believing in the Divine power of the Saviour, she said, “If I may touch but His clothes I shall be whole” (*vide* 2 Kings iv. 29; Acts xix. 12). Thus animated, she followed in the crowd. The special object of Christ’s visit on this occasion, must have convinced her of His willingness to heal. She knew that he was full of the intention to relieve or restore the daughter of Jairus, and with her faith thus well grounded, she reached forth her hand to the source

¹ See Appendix X.

of healing virtue, and straightway the fountain of her blood was dried up, and “she felt in her body that she was healed of her plague.” The Saviour, who knew that virtue (*δύναμις*) had gone out of Him, speedily vouchsafed the word of confirmation—“Daughter, thy faith hath made thee whole, go in Peace, and be whole of thy plague.” Jesus had scarcely finished this miracle of healing ere the anxiety of Jairus was excited afresh by the message from his home—“Thy daughter is dead, why troublest thou the master any further.” The compassionate Saviour’s word was ready to comfort the anxious father, rendered apparently speechless by the sad intelligence; He immediately added, “Be not afraid, only believe.” Jesus hastened onwards, and seeing the tumult, and them that wept and wailed greatly over the departed little one, He said,—“The damsel is not dead;” and, heedless of the scorn of the professional mourners, whom He dismissed from the scene, He entered in where the damsel was lying, and taking her by the hand, He addressed her, as Lightfoot informs us, in the very terms which were usually employed when material remedies for disease were administered to the sick; *Talitha cumi*, damsel, arise; and immediately she arose and walked. In further accordance with prevalent customs, to show the completeness of her recovery, He commanded that something should be given her to eat,—a test, which, as Lightfoot also remarks, was in general use by the healers, and was regarded as a most conclusive evidence of perfect restoration to health.¹ In the commentary of

¹ See Appendix Y.

Henry and Scott on this passage, the following note occurs, with a reference to Lightfoot, "It appears from the Talmud that the Hebrew physicians were accustomed to salute the sick, by saying, 'Arise from your disease;' and that a sick man was judged to be recovering when he took his usual food; thus (the note continues), our Lord, in effecting this miracle, assumed the character of the Great Physician." Rather, we would say, in view of the observations just presented (and this is obviously what the commentators should have said in their note), that our Lord being the Great Physician, condescended to assume the character of the ordinary healer of the sick.

However repugnant it may be to the ideas of these later times to acknowledge that the Saviour, in the cures which He performed, had recourse to what may be regarded as ordinary therapeutical means or appliances, we have historical proof, that in the first ages of the Church such an idea was accepted without difficulty by those who entertained most just views of His person and character. Eusebius, in book vii. of his Ecclesiastical History, narrates that in the city of Paneas, in Cæsarea Philippi, there was a statue, or rather statues, in brass, which were believed to have been erected near to her house, by the woman who was healed of an issue of blood, to commemorate her cure. A woman is represented kneeling, and in the attitude of supplication; over against her there is the image of a man stretching forth his hand unto the woman, at whose feet "there groweth up a certain unknown kind of herb, curing all kinds of maladies. This picture of

the man," says Eusebius, "they report to be the image of Jesus. This monument is to be seen of travellers who frequent the city of Paneas; neither is it any marvel at all, that they, who of the Gentiles were cured by our Saviour, made and set up such things. For the men of old were wont to honour after this manner such as they counted Saviours." This narrative of Eusebius is generally regarded as of little importance; but it will not be questioned that it proves that the venerable father of Ecclesiastical History, and those devout men who lived while yet the memory of the personal Christ had not faded from the earth, saw no impropriety in associating the healing energy displayed in His works, with the virtues of the herb of the field. And certainly the judgment of such men on this subject is entitled to greater respect than the opinions which have been formed in more recent times. Trench remarks, in his work on Miracles (note, p. 188),—"The belief that these statues did refer to this event was so widely spread as to cause Julian, in his hatred to all memorials of Christianity, or, according to others, Maximinus, to destroy them."

Long-cherished ideas of the peculiar character and position sustained by the Lord Jesus will suggest difficulties which, on the first mention of the subject, will cause many to recoil from the admission that He used remedial means as an essential condition for the cure of the sick, or even that He used them so as to supply a precedent for the guidance of His followers to the employment of the ordinary resources of scientific medicine in fulfilling His command to heal the sick.

The gospel narrative, however, supplies another very important fact which is free from such difficulties ; and from which may be derived a very explicit indication of the propriety, and fitness of the employment, by His ministers, of natural remedies for diseases, giving the healing of the sick, on scientific principles, a place as a most important department of the practical action devolving on the Church of Christ. Jesus was engrossed and fatigued with the multiplied demands made upon His powers of healing; and having in view the near approach of that time which was to separate Him from the objects of His compassionate care, He called unto Him the twelve, and afterwards the seventy. These He associated with himself for the purpose of carrying out His great enterprise, and sent them forth to the discharge of the same works as He himself was engaged in. Among the injunctions which they received, when sent to prosecute their vocation, apart from the direct presence of their Master, the command to HEAL THE SICK occupies the same prominent place which the work itself did in His own labours ; and we know that, in the practical fulfilment of their mission, they gave the same striking prominence to their healing functions. In sending forth the twelve apostles, each version of the commission which they received (Matth. x. 1, 5, 42 ; Mark vi. 7, 11 ; Luke ix. 1, 5), prominently specifies the exercise of that " power to heal all manner of sickness, and all manner of disease," which was bestowed upon them. In this respect they did precisely as He that sent them had done ;—not less devotedly than their Master,

though in obedience to His command, did they heal all that had need of healing. HEAL THE SICK was emphatically the watch-word of their calling. "The Lord appointed other seventy also" (Luke x. 1.); and again, as He "sent them two and two before his face," His command to this new band of labourers is, "Into whatsoever city ye enter, heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." And, finally, in the commission given to the eleven before His ascension (Matth. xxviii. 19, 20), the Lord, in more general terms, reiterates His important injunction—"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations," * * * "teaching them *to observe all things whatsoever I have commanded you*;" and (Mark xvi. 17, 18) "These signs shall follow them that believe;" * * * "they shall lay hands on the sick, and they shall recover." We shall not attempt to sum up, or depict, the results which attended the labours of these goodly bands of medical missionaries, fully occupied, as we know they were, in dispensing life and health to all around them (Acts v. 12, 15, 16; xv. 12; xix. 11, 12; xxviii. 8, 9). It is sufficient to remember that they were fit representatives of Him who "healed all manner of sickness, and all manner of disease, among the people." Our remarks will chiefly bear upon one feature in the practice of the apostles which is particularly significant and deserving of notice. In Mark vi. 12, 13, it is written that the twelve "went out, and preached that men should repent. And they cast out many devils, and ANOINTED WITH OIL MANY THAT WERE SICK, AND

HEALED THEM." This is recorded of the twelve, who were *called to be apostles*, and who, above all other followers, are to be regarded as the most complete exponents of the character, position, and purposes of their Master.¹ Biblical investigators have bestowed little attention on this incident, and have scarcely attempted to ascertain the exact import of this anointing with oil, as practised by the apostles, when fulfilling the command of Jesus—to HEAL THE SICK. Light-foot, in his notes on this passage, while he takes altogether a different view of the procedure, quotes the opinion of the famous Beza, "that the oil was a symbol of that miraculous power with which the apostles were endowed, not a medicament whereby they cured diseases,"—an opinion which is unfortunately all but universally homologated by the Christian science and learning of these later days.

It will be our business now, to prove that anointing with oil is a real, and most valuable remedy for disease, and that it deservedly occupied a most important place among the therapeutical resources of the ancients physicians, Greek as well as Jewish. It will be consistent with our main object, also, to show that it is a remedy which the medical science of the present day, and of our own land, is apparently about to elevate, from the almost complete disuse into which it has fallen, to a prominent place among remedies for obscure and intractable diseases. It will be seen, that the external application of oil has been proved, and is acknowledged by competent authorities,

¹ See Appendix Z.

to possess such curative virtues as altogether to forbid the idea being entertained for one instant, that, in being used upon sick persons, as an antecedent to their recovery, "it was a symbol, and not a medication."

It appears from history that the practice of anointing with oil was employed for three distinct objects—the *first*, was unquestionably symbolical, and is frequently alluded to in the Old Testament Scriptures, in connection with the setting apart of kings and priests to their peculiar functions. *Secondly*, Anointing with oil was also used as a luxury, as the channel for the application of those refined and valuable perfumes which were so highly appreciated in the ancient world, and as a necessary adjuvant to the bathing practices which were so universally prevalent. *Thirdly*, As we learn from the medical writings of antiquity, and also from allusions in general history, it was extensively used as a preservative from, and a direct cure for disease. With all these uses the Jewish mind was perfectly familiar; but it is to the last alone, at present, that we desire to direct attention. From the Talmudical and other Hebrew writings which he has so successfully investigated, Lightfoot had learned, as he remarks, "that the medicinal value of such anointing cannot possibly be denied." He met with abundant proof that oil was really a remedy for disease, being used both internally and externally, though, unfortunately, he does not furnish us with so many details, as he might have done, of the views entertained of its properties and modes of application.

He had felt, however, that his authorities, to which we refer, justified him in explicitly asserting "that in anointing the sick with oil, the apostles used an ordinary medicine."¹ In further illustration of its medicinal use, Josephus mentions that baths of warm oil were employed by the physicians of Herod, in their fruitless endeavours after relief from his loathsome and fatal distemper; and inquirers into the manners and customs of the East have noticed that anointing with oil was in general use as a remedy for disease in the time of our Saviour. Oil and wine, a true Galenical vulnerary, as the older physicians would say, is represented as constituting the *Materia Medica* of the good Samaritan.² As to its use among the practitioners of the Greek or scientific medicine of the old world, a writer in the "Edinburgh Journal of Medical Science" remarks, "that oil seems to have been employed externally by Hippocrates, the great father of rational medicine, and that Aretæus and Cælius Aurelianus give a prominent place to frictions with oil as a part of the treatment in the cure of consumption." Le Clerc, in his admirable "History of Medicine," states (p. 213) that "Hippocrates largely employed oils and ointments (*ἐλαιον, μύρον*), with the view of softening, and mitigating, and allaying pains, of discussing abscesses, resolving tumours, to remove lassitude, to render the body agile, and for divers other particular purposes. He employed simple oil, that is to say, the oil of the olive quite pure, and also oils more or less medi-

¹ See Appendix AA.² See Appendix BB.

cated". Le Clerc continues, "There will be occasion to speak of the uses and composition of these ointments and oils when treating of Prodicus, a disciple of Hippocrates, and of Andromachus, physician to the emperor Nero." While referring to Hippocrates, one or two incidents in his career deserve a passing notice. Le Clerc says of him (p. 258-9), "Hippocrates did not content himself with teaching his art to those of his own house, he practised medicine purely on grounds of humanity, and not for the sake of deriving from it profit and glory; he therefore wished to communicate his knowledge to all. He was the first of the Asclepiades who did this; so that medicine, which had been, among the Greeks, shut up in a single family (the priests of Esculapius), was from that time communicated to all the world, and might be learned by all those who wished to apply to it."

This event in the history of medicine, so pregnant with important consequences to scientific medicine, but which has scarcely been recognised in its not less momentous bearings on general history, is of great interest in connection with the main object of our argument, as indicating the original derivation of the existing scientific medicine from a priestly or sacred source. Hippocrates, doubtless for good and sufficient reasons, felt himself compelled to protest against the selfish and vicious practices which we know had been developed among the Esculapian family, in connection with the various temples under their charge; and he made the first great and effective disruption in the venerable hierarchy which had for ages been

the depository of all the medical science of the times, and the mysteries of which the initiated were prohibited, under the severest penalties of sacrilege, from revealing to the profane world without. Hippocrates, then, may justly be regarded as the great Protestant leader of the ancient world. By his personal protest and efforts he broke the prestige of a powerful hierarchical corporation, which had certainly outlived its usefulness, and had begun to restrain the healthy activity of the human mind ; and his genius was such, that, if his disciples and successors had understood his lessons well, that analytical philosophy, the foundation of which he laid, might have been developed almost in his days, and the world might have been saved the sore trial of waiting for another master-spirit to apply it to its necessities. His writings, however, have not failed to produce important results ; they have in all ages commanded the admiration of inquiring and comprehensive minds ; and it is certain that they were most influential in producing and directing the revival of letters in Europe, securing, among other results, a second removal of practical medicine from a priesthood which had failed to improve the trust which had been committed to them. The writings of Hippocrates, it is known, were among the most cherished documents which were received by the Arabians from those Christians who, in the troublous times attendant on the decay of the Roman power, betook themselves, with their medical skill and knowledge of letters, to the far east, where they contributed in no small degree to give to practical medicine the

honourable position which it held in the Mohammedan policy during the dark ages in Europe. And the first dawns of the returning light may almost be dated from the time when the spirit and method of Hippocrates was restored to the Western World. Arnold of Villa Nova, Raymond Lully, and Paracelsus, may all be said to have been treading, with more or less faithfulness, in the Hippocratic system; and these men did no insignificant service in preparing the way for the great event of the sixteenth century; they are indeed worthy to be recognised as Reformers before the Reformation, and their fitness for this high vocation may be traced to their capacity to recognise the enlarged views and liberal principles of the Hippocratic writings—writings from which moralists and politicians, as well as physicians, have derived most valuable materials, and which are by no means, even at the present day, fully exhausted.

But, to recur to the subject of anointing, Le Clerc says (p. 259),—"Prodicus, one of the most distinguished of these new disciples of Hippocrates, has the reputation of having invented *la Medicine Onguentaie*, which consists in anointing the body with diverse ointments, or diverse simple or compound oils, with the view of preserving health, and of curing many diseases." Le Clerc, however, is of opinion that the origination of this mode of cure ought rather to be attributed to Herodicus, the preceptor of Hippocrates in gymnastic medicine, *la medicine onguentaie* being but a department of the gymnastic or external medicine of the ancients,—the bodily exercise of St Paul

(1 Tim. iv.). He adds, "It is not meant that anointing was not prescribed before the time of Herodicus, but he appears first to have given very comprehensive rules for its employment, as he had given in connection with gymnastics, which was still more ancient than the use of ointments or oils." In describing the practice of the Archiater Andromachus, who first bore this title (*vide* p. 585), Le Clerc mentions (p. 607), "that among external remedies the use of oils had the first place. These were generally prepared by infusing vegetable substances in oil of olives, or of other oily seeds, as nuts, almonds, sesamum, &c., but more commonly in the first. The oil thus medicated is no longer called oil, but ointment, adding the name of the plant, as ointment of roses, of dill, &c. The word has quite a different signification, especially among the apothecaries at the present day. Among the ancients the name of ointment embraced all the materials used for anointing, which contained anything more than simple oil. As the ointments which were ordinarily employed had the odour, and were composed, of aromatics, the Greek word *myron*¹ (*Μύρον*, see Dioscorides, lib i. c. 33), and the Latin *un-quentum*, are often applied to aromatic ointments and liquid perfumes; the former of these were only used for medicinal purposes, but the latter were used as much for pleasure as for health. The ointment of roses was among the first of these, and was in greater use than any other: the sweet flag (*Calamus*, Exod. xxx. 23) was one of its ingredients. The composition and uses

¹ See Appendix CC.

of this important medicament are fully given by Dioscorides, who describes also the compounds of all the other aromatics which were then known, among which are spikenard, balm, myrrh, &c. These ointments received another name from the use to which they were most frequently applied; they were called *acopa* (ἰατρος, sorrow—pain)—*i. e.*, ointments which relieve pains or lassitude. The most simple oils, for the same reason, received the same name. ‘Anciently,’ says Galen, ‘the common oil, or oil of olives, held the place of those medicaments which are now called *acopa*, which are for painful distress. Afterwards they employed the castor oil (the Greeks having adopted from the Egyptians that which they practised before them), and rape-seed oil; then the oil of mustard, sesamum, &c.; and, lastly, the ointments were employed.’ This word *acopon* was so well known in Greece, and throughout Italy, where the Greek medicine was practised, that it was afterwards applied to all compositions which were nearly liquid, as the oils or ointments, although these compositions were used for a very different purpose, as, for instance, for softening tumours, and for restoring motion and sensation to benumbed or torpid parts.” Finally, in connection with this subject, Le Clerc informs us (p. 572) that “those whose profession it was to apply these ointments or oils, as well to the sick as to the healthy, were called *Iatraliptæ*,—that is to say, anointing physicians. They had under them those who were called simply *Aliptæ* in Greek, and *Unctores* or *Reunctorēs* in Latin, who were employed in anointing; *Fricatores*, who used

an instrument called strigil for scrubbing and cleansing the skin before and after anointing; and *Tractatores* or *Tractatrices*, whose business it was to manipulate the joints or other parts of the body requiring to be softened."

The therapeutical applications of the oily and unctuous preparations of the ancient temples were very numerous and important, and a variety of such compositions are described by the great writer on the *Materia Medica* of antiquity, Dioscorides. And Galen mentions several ointments and plasters which retained to his times the appellation of *Isis*, or other sacred terms, and the formulæ of which were derived from the temple of Hephæstus or Vulcan, at Memphis, a temple of great fame in the ancient world. Hippocrates also notices the oil and white oil, and the ointment and white ointment of Egypt. An unguent, formed by the *Pastophori* of myrrh, cinnamon, and other aromatic ingredients or spices, is also described by Theophrastus. The Egyptians are known to have extracted a great variety of oils from vegetable substances, and many of these possess important medicinal qualities. Paulus Ægineta notices that the oil of almonds was first used as a remedy for disease in Egypt. The castor-oil plant is indigenous alike to Egypt and India, and its oil seems to have been used time immemorial as a remedy in both countries. It is of much value as an external application.

Thus far we have the testimony of the ancients, as supplied by Le Clerc, in proof of the medicinal value of anointing with oil. Stronger evidence in favour of

any remedial agent cannot be adduced; and it is very remarkable that the moderns should have allowed a remedy so highly sanctioned by the highest science of antiquity, to be almost completely forgotten and neglected. Neither can the apology be offered that this remedy has not been brought under the notice of recent times by those who were conversant with the medical resources of past ages. Bacon, in his history of "Life and Death," says of it,—Beyond every agent for prolonging life, I know not any equal to the external application of oil to the human skin,—"*Ante omnia igitur usum olei vel olivarum vel amgydali dulcis, ad cutem ab extra unguendam ad longævitatem conducere existumamus.*"

Sir John Sinclair, in his "Code of Health," &c. (London 1844), offers the following interesting remarks on the value of oil (p. 220):—"Galen is said to have restored, by means of frictions with fat substances, in the space of a few days, the flesh of many who had been emaciated." * * * "In regard to the external application of oil to the human body, the best treatise that has hitherto appeared upon that subject, was written by Mr Wm. Hunter, a surgeon in the service of the East India Company,—'Essay on the Diseases incident to Indian Seamen,' Calcutta, 1804, p. 158, App. No. 14." Of this Essay he gives a short abstract. He further mentions (App. No. xxv., p. 108), "that warm salad oil has been used to advantage in cases of bites of venomous serpents and other animals. Viper-catchers have a remedy in which they place great confidence—the *Axungia viperina*; but to be of use, it must be rubbed into the wound immediately after it is

inflicted. Dr Mead strongly recommends sucking the wound, washing the mouth well beforehand with warm oil, and holding some of it in the mouth while the suction is performing, by which it may be done with perfect safety. In the London Philosophical Transactions, No. 443, there is a long account of an experiment to prove that salad oil is a remedy for the bites of vipers." In Mr Hunter's essay, to which Sir John Sinclair has directed attention, and which we have examined, some truly valuable materials are supplied. After noticing the early history of the external employment of oil, Mr Hunter remarks,—“ In a short time, the external application of oil for the cure of diseases became a distinct branch of the medical art, called *Iatraliptic Medicine*. It was first introduced, according to PLINY, by PRODICUS, a native of Selymbria, and a disciple of HIPPOCRATES. The volumes which treat expressly of its precepts are lost; but we find the anointing of the body with oil recommended, among other remedies, in various diseases, as fevers, pustular eruptions, gout, palsy, lethargy, tetanus, cholera; hydrophobia, melancholy, dropsy, profuse sweating, and psora. (*Oleum insignem habet usum in medicina: ἔλαιον τῆς ἀγριελαιας, sylvestris olivæ oleum*, referente Dioscor. lib. i. c. 119; lepras et impetigines sanat, in doloribus capitis utiliter pro rosaceo substituitur, sudores illitu arcet, defluentes capillos cohibet, ulcera manantia, scabiemque abstergit;’ Gale, *Philosoph. Gener.* p. 314.) In surgery, it was supposed to allay irritation in those who had undergone severe operations, to resolve indurations,

even the exuberant callus of a fractured bone, and to remove the pain and swelling attending luxations. Of its application to wounds we have an instance in Scripture (Luke x. 34). ALPINUS mentions several instances of the application of unction by the Egyptian physicians to the cure of diseases. ('In biliosis febribus.' 'Sunt qui inungunt per horam ante accessionem [febris] totam spinam dorsi a nuchâ ad lumbos usque.' 'Primis harum febrium [pestilentium] ita peractis diebus ad inunctionem totius corporis accedunt. In pueris ut etiam nuper dictum est, variolis, vel puncticulis infectis, hac linitione nullum remedium securius vel præstantius habent.') The Hindoo physicians repose great confidence in the use of oily frictions. The principal virtues for which the use, by way of inunction, of a variety of oils and unctuous substances is commended, are, * * * prolonging life; curing madness, epilepsy, fever, ædema, cutaneous diseases, and worms; allaying lancinating pains of the abdomen, and those from bruises, in whatever part; curing the bites of wild animals, and even of serpents. Besides a long catalogue of simple oils and unctuous substances, the Hindoo books treat of various medicated oils, calculated to answer particular indications." Mr Hunter further remarks,—“The declension of arts and of discipline going hand in hand with that of the Roman empire, gymnastics fell into disuse.” * * * “The habitual application of oil to the body in health was inconsistent with the modern ideas of cleanliness; and our faith in its medical efficacy is greatly diminished. Yet there are not wanting among the later annals of

the healing art instances of its salutary effect. Murray (*Apparat. Medic.*, tom. ii. p. 63), on the authority of Rosenstein, ascribes great efficacy to oily frictions in allaying pains in the seat of old wounds and fractures. Celsus recommended them with a similar intention. Dr Blane mentions a cure of locked-jaw successfully treated by Dr Warren, in which the spasm was allayed by constantly drawing a feather, wetted with oil, over the temples. The facts lately adduced by Mr Baldwin (*Political Recollections relative to Egypt*; see also, *New Annual Register* for 1800, p. 163; *Annals of Medicine*, vol. ii. p. 373; and *Curry on Water*, App. p. 54) in favour of its efficacy in the treatment of the plague, deserve some attention. And they have received strong confirmation from the benevolent exertions of Father Lewis, in the Plague Hospital at Smyrna (*Monthly Magazine*, April 1798; *American Medical Repository*, vol. ii. p. 117). For the bite of a mad dog it was recommended by Dr Sims, on the authority of an ancient Greek manuscript (*Memoirs of the Medical Society*, vol. ii. p. 1); and one case is given (vol. iii. p. 464) by Mr Shadwell, where inunction with oil, and forcing small quantities of it down the throat, seem to have effected a cure, after the disease had begun. In so hopeless a disease, a single successful cure is abundantly sufficient to justify further trials. It has been used in the cure of dropsy. Among the ancients we have seen its employment by CÆLUS in that disease; and MURRAY (*App. Med.*, vol. ii. p. 54) adduces precepts from ÆTIUS, GALEN, and DIOSCORIDES, to the same purpose." He then gives, from modern writers,

many instances of its efficacy in the cure of ascites, and lays down directions for its application:—"Dr Donald Munro found the best effects in anasarca, from rubbing the belly, the legs, and the feet, morning and evening, with oil. Dr Wittman says, the merchants of Cairo positively affirm that the oil sellers, water carriers, and tanners, are not subject to plague." He also adduces several instances, which fell under his own observation, wherein he thinks that oily frictions proved effectual as a preventative. A respectable merchant of Constantinople asserts that the same enviable security is enjoyed by the oil sellers in that city, and that the wearing of shirts dipped in oil (the ἱματία ελαιοπινεα of Hippocrates) had been found useful in the prevention of the disease. Mr Eton says the plague is unknown to those nations who are accustomed to rub their bodies with oil (Survey of the Turkish Empire, p. 267). Dr Mitchell quotes a similar exemption from pestilential fever enjoyed by the tallow-chandlers of Philadelphia in 1793, and by those of New York in 1795 and 1796 (Trotter's *Med. Naut.*, vol. ii. p. 304). During the prevalence of plague at Tunis, the same immunity has been observed among the oil and water carriers, whose bottles or skins are kept soaked with oil. In the great plague in London, also, the tallow-chandlers enjoyed a similar exemption.

In the Medical History of the French Army of the East, by M. DesGennettes (Paris, 1802), there is a peculiarly interesting paper on the employment of olive oil in the treatment of plague. This document was issued to the medical officers of the expedition by

M. Des Gennettes, as physician in chief, requesting them to attend to the remedy, and contains a series of very remarkable cases of the cure and the prevention of this formidable disease, in which inunction with oil was alone employed. The systematic employment of this treatment by oil was first recommended by Mr George Baldwin, Consul-General of England at Alexandria, who had been cognizant of the fact, that during the prevalence of the plague in Egypt, when, in one year, a million of men had perished, not one of the carriers of oil was known to be attacked by the disease. He requested *Le Pere Louis de Pavie*, who had been for twenty-seven years director of the hospital at Smyrna, to make proof of this remedy; and he reports that, of all the means employed under his observation for the cure of the plague, this was the most efficacious. The publication of the rules to be attended to in this method of treatment is due to a distinguished German philanthropist, M. le Comte Leopold de Berchtold. The paper is too important to be represented by quotations, and too extensive to be introduced into the argument. A translation will be found in the Appendix.¹ A peculiar interest attaches to this valuable illustration of a scripture incident, derived as it is from the official despatch of the French military physician, and written near to, and some of its data drawn from, that very region where the twelve apostles “anointed with oil many that were sick, and healed them;” and where the first Bishop of the Church at Jerusalem wrote and circulated the notable medical precept,—“Is any sick?

¹ See Appendix DD.

let him send for the elders of the church, and let them anoint him with oil." From still more recent times additional evidence may be adduced of the medicinal value of the external application of oil. In epidemics of scarlet fever and of cholera, it has been observed that those who have been engaged in working with oil, as in certain manufactories and dockyards, have enjoyed a notable immunity from the prevalent disease. Professor Simpson,¹ of Edinburgh, has instituted some inquiries into the effect of oily inunctions on persons in weak health, employed in woollen manufactures, and the results of these investigations have been submitted to the medical profession, with formal and deliberate proposals for its more general employment. Professor Simpson argues that the incidental anointing with oil having been proved of much value in cases of scrofula and phthisis, its systematic employment in similar and more aggravated cases, which are so appallingly frequent, and so little benefited by ordinary means, is obviously worthy of attention. Within the last few years a work was published in London by Mr Taylor, an English surgeon, recommending, from experience of its value in the treatment of the sick inmates of a poor-house, free and long-continued frictions with a simple ointment, and this for ailments of every description (acute and chronic), fevers, &c. Dr Schnieman, a Hanoverian physician, has also written in recommendation of the same means of cure, as extensively applicable in the treatment of disease. The application of oil externally in the treatment of scar-

¹ See Appendix EE.

latina, so frequently an unmanageable and fatal disease, has been very favourably reported of by several observers. As more fragmentary but sufficiently interesting intimations of the value of oily inunctions, we may add, that Dr Campbell, in the narrative of his missionary journey to Lattakoo, mentions the case of a Dutch Boer, who cured himself of the leprosy by rubbing his body with the fat of the sea cow ; and in the Mauritius, the lepers are cleansed or cured by being sent to the island of Diego Garcia, and there employed in the preparation of cocoa-nut oil.

Such is an imperfect description of the character and medicinal value of a remedial means employed in the cure of disease by the apostles of Jesus Christ (Mark vi. 13.), in His very presence, and, we shall not hesitate to say, with His sanction and approval ; for it is expressly recorded, in connection with this action (ver. 30), that the apostles “ told Jesus all things, both *what they had done*, and what they had taught ;” a remedy, too, the use of which is specifically enjoined by an apostle (James v. 14) upon the elders of the Church, when called to minister to the sick, in the spirit, and after the manner of their Lord.

What, then, is the import of this employment by the apostles and elders of the Church of material remedies for the cure of disease ? And what bearing has this incident of the earliest Church action upon the occupation and vocation of the ministers and Church of Christ in later times ? It is admitted that we have no proof that the apostles had the *example*

of Christ to guide them in the adoption of this practice, yet we maintain—notwithstanding remarks which have been hazarded in a very recent publication, to the effect that the employment of oil “once” was an “unbidden” act, and the result of the weaker faith of the apostles¹—that they certainly had His direct authority and countenance in the use of it; more than this is not necessary for our argument. But having already shown that our Lord did employ certain other means of cure which, though discarded by the medical practitioners of recent times, were used by the healers of His day, and generally confided in as efficacious by those among whom and upon whom they were used, we can discover no scriptural objection to the conclusion that, as the apostles truly represented Him by whom they were sent, in the general prominence given to the work of healing the sick; so, in the employment of this natural remedy for disease,—which, as we learn by this very casual allusion, they had recourse to,—they also justly and truly represent His mode of procedure. We can find no line of demarcation supplied by the Scriptures to separate in any sense the works which Jesus did from those which His apostles did, under His direction, and after His removal from them. Indeed, the words of Christ, in John xix. 12, expressly forbid the idea that the apostles were left to depend on means of a lower or more common character than those which their Master was pleased to employ,—“Verily, Verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater than these shall he do.”

¹ See Appendix FF.

We accept the anointing with oil as a representative means of cure, the best, and safest, and most generally applicable within the whole range of the *Materia Medica*, ancient or modern; and as supplying a precedent for the employment of all those resources which continued experience, and the advance of science, have brought within the reach of the healer of the sick, and which the ministers of Christ ought to recognise as channels for the operation of the Divine grace of the Lord of life. Lightfoot, in the note already referred to, observes, that the injunction of St James to anoint the sick with oil may be fulfilled by the elders or *by others present*, that their prayers may be joined with the ordinary means. Less violence would have been done to the sacred text by the remark which, had his subject required, Lightfoot certainly would not have hesitated to make, that the adequate fulfilment of this injunction permitted, or even necessitated, the employment of *every ordinary means* which could be effectively used for the cure of the disease under which the sick person was labouring.

The idea cannot be entertained for an instant that the Saviour would justify or encourage any tendency to undervalue the remedial powers which have been stored up in creation to fulfil His own Divine purposes, and which have been so largely revealed for the good of men; rather, we may rest assured, whatever mode of procedure He chose to follow, that one great object He had in view was, as has been remarked by an able expounder of sacred truth,¹ to direct attention to Him-

¹ See Appendix GG.

self as the great source of all salutary influences, operating in the restoration and preservation of health, and by no means cutting off from his own person the more gradual cures thereby produced.

We are assured that a somewhat more extended view of this subject, than has been generally taken by ecclesiastical authorities, will lead to the abandonment of the various vague and sometimes unworthy ideas and practices which have been allowed to accumulate around this apostolic fact ; and it is pleasant to notice here and there the distinct recognition, by competent Biblical investigators, of the fundamental facts connected with this incident, upon which we have insisted as essential to our argument.¹ Viewed as a medical appliance, this anointing with oil has an intelligible, definite, practical, and precious significance, which cannot be too highly estimated ; but if this aspect of its import be disallowed or ignored, it stands prominent in the Christian system as a meaningless and incomprehensible rite, receiving its most absurd and pitiful expression in the *extreme unction* of the Roman Church, an expression, however, which is based upon views quite as consistent with Divine truth as many other ideas on this subject which are cherished even in the Protestant churches.

Our knowledge of the state of medicine, both theoretical and practical, as it existed among the Jews about the time of Christ, is much too limited and fragmentary to allow of such a complete illustration as would be desirable of the various points of contact which He estab-

¹ See Appendix HH.

lished, and which we believe may still be traced, between the medical resources and usages with which the Jews were familiar, and those practices which He chose to adopt, and the employment of which He thus sanctioned and enjoined upon His followers. The inquiry demands more learning and research than we are able to bestow upon it, but we are well assured that a rich reward would attend the investigation of such sources of information as are still accessible. We are aware that the general position now contended for would not be strengthened by any overstrained illustration of the connection above referred to ; yet we cannot altogether pass over some of the slighter incidents of the Gospel history which seem to have a significance beyond that which is generally attributed to them by the critics and commentators of later times. If we can ascertain how these smaller matters appeared to those before whom they were transacted, this ought to be regarded as of much more importance in defining their true import than the estimate which is put upon them by modern interpreters of sacred history. Le Clerc quotes the account which Pliny has left of the famous physician Aselepiades, who was also distinguished as a teacher of rhetoric and a philosopher. He was the personal friend and physician of Cicero, who is eloquent in his praise as a physician and an orator. He lived and practised with great favour at Rome, under Augustus, a short time before the birth of Christ. He was a native of Bithynia, and was the first of the Greek physicians who secured a respectable position for rational medicine in the metropolis of the Roman world. Previous to his

time, at Rome, the cure of diseases was limited to little more than the use of superstitious or magical practices. Asclepiades introduced the Greek medicine, and gave the science of healing an entirely new aspect to the Romans. He addressed himself to the investigation of the causes of disease, and based the practice of his art upon *experience*, to the exclusion of conjecture. He is justly regarded as a great reformer in medicine, and his practice, in several respects, is notable. He aimed especially at securing the comfort of his patients, avoiding all harsh remedies, and trusting chiefly to diet and regimen. He professed to accomplish the cure of the sick in accordance with the maxim, still boasted of, though not popularly acknowledged, as the attribute of the expert physician and surgeon, *tuto, cito, et jucunde*.¹ Sometimes he administered wine to his patients, although abstinence from wine was one of the five general principles of his practice. He also formally prescribed doses or draughts of cooled water (*de l'eau raffraichie*), the use of which had been discouraged by Hippocrates in the treatment of the sick. As Asclepiades was one of the first who had introduced the internal use of cold water as a remedy, he took pleasure in the appellation of The Giver of Cold Water ($\Delta\omicron\varsigma\acute{\iota}\psi\upsilon\chi\omicron\varsigma$, *Le Donneur d'eau fraiche*), which he regarded as peculiarly his own. His cup of cold water was administered as an important therapeutical appliance, and in each case according to prescribed regulations. He also introduced cold baths and affusions as curative expedients. The medicinal admi-

¹ See Appendix II. .

nistration of wine, however, contributed greatly to the extension of his reputation. Apuleius testifies that Asclepiades was the first of the physicians who thought of succouring the sick by giving them wine, which he regarded as of great value in restoring the animal vigour, especially in debility from fever; and this feature of his practice is also noticed by Cælius Aurelianus and Celsus, who inform us that he was in the habit of prescribing wine, diluted with sea-water, with the view of increasing its efficacy. This wine was called *Vinum tethalassomenon*, and was different from the new wine sent to sea to be improved, and thence termed *Thalassites*. He gave wine to those affected with fever, after the first violence of the attack had subsided. To those affected with a catarrh he ordered wine double or triple the strength in which it was ordinarily drank, *so that, he made them drink half wine and half water*, a proportion which was regarded as unsafe for those in health. We see by this, says Le Clerc, that the ancients were very sober in respect to wine when in health, since they did not drink but a sixth, or at most a fourth part to the water. We can thus see how the physicians could employ it in fevers as a pleasant diluent drink. Homer speaks of the dilution of Maronean wine with twenty measures of water, and Hippocrates directs twenty-five parts of water to be mixed with one of old Thasian wine. The reader must bear in mind, that the wines of the old world possessed very different qualities from the alcoholic compounds bearing that name, in use at the present day. Many of them were strictly medical in their nature.

Hippocrates nicely distinguishes the different sorts of wines which were in use in his time, and describes their qualities with great exactness. Galen also writes on the properties of the different kinds, and on the management of wines during ripening. He is appealed to as quite an authority on the subject. From Galen, and other sources, we learn the various conditions under which wine was employed by the ancients. In order to make wine keep, they used to boil the must down ; when reduced one-third, it was called *CARCENUM* ; when one-half, it was called *DEFrutum* ; and when two-thirds, or 100 parts reduced to 33, it was called *SAPA*. To give it a flavour, they mixed with it pitch and certain herbs, when they were said *CONDIRE*, *MEDICARI* vel *concinnare vinum*. In fact, the wines often became consolidated to such a degree, that they could no longer be poured from the vessels, and it was necessary to dissolve them in hot water before they could be drunk ; so that their dilution was not required, because of the proportion of spirit which they contained, but on account of the inspissated state in which they were kept, and the strong flavour which their own bitterness, and the sweet-smelling gums and aromatic ingredients which were added to them, produced. The practice of boiling the must, or juice of the grape, is still prevalent in the south of Italy and in Sicily, where wines worthy of the name, and fit to be compared with those of the ancient world, may be met with.

The exactitude and precision of detail in the account which Le Clerc has given of the importance attached in ancient times to these apparently simple,

and now almost extra-professional remedies, is a sufficient apology for referring to it as reflecting considerable light upon some features of the Scripture narrative, which are generally regarded as comparatively insignificant. *First*, in connection with our Lord's estimate of the value of a cup of cold water (ποτήριον ψυχροῦ, Matt. x. 42), Jesus called His twelve disciples to Him, and gave them power to heal all manner of sickness, and all manner of disease: and He sent them forth, saying, "Into whatsoever city ye enter, heal the sick that are therein," &c. The other injunctions, general and special, which the apostles received on this interesting occasion, are concluded by an expression of their Master's will, that all His disciples, healers as they were, should be regarded not less really and deservedly than the Roman Asclepiades, as givers of cold water (Δοσιψυχροί) to those requiring such a means of relief. Lightfoot informs us (Mark ix. 43) that among the Jews also this *remedy* was highly appreciated: "Rabh Mona, in the name of R. Judah, saith, a drop of cold water in the morning (*applied to the eye*), and the washing of the hands and feet in the evening, is good beyond all the collyrium (*eye-salve*) in the whole world." We know, too, from their manner of procedure in carrying on the work of healing, that they were enabled perfectly to accomplish that which Asclepiades wisely aimed at, but could only very imperfectly secure—the safe, quick, and pleasant cure of the sick. In the fulfilment of their great commission, we have seen that the apostles employed a remedy (Mark vi. 13) enjoying a well-established reputation in the medical

world, and were thus associated with the accredited healers of the people; and as there is every reason to believe that the popularly acceptable innovations of Asclepiades, who is known to have travelled with the Roman armies, were by this time well known and appreciated in Judea, there seems to be a peculiar propriety in presenting the apostles of the Great Physician as thoroughly furnished with all known and accepted resources for the discharge of the work to which they were so pre-eminently devoted. *Secondly*, as to the medicinal use of wine, we have the professional prescription of the Apostle Paul—who, we know, was *not a whit behind the other disciples* in the matter of healing—to Timothy (1 Tim. v. 23),—“Drink no longer water, but use a little wine for thy stomach’s sake, and thine often infirmities;” or, as paraphrased by Macknight, “No longer drink pure water, but *mix a little wine* with it, on account of the disorder of thy stomach, and thy other bodily infirmities.” Among the ancients there was a very numerous family of wines, entitled *oinoi hygienoi*, into which drugs were introduced to *produce medicinal effects*. Such were the scillites (squill wine) to *assist digestion*, promote expectoration, and *act as a general tonic*. This might be the very description of wine suited to the infirmities of Timothy, if they arose from imperfect digestion, which appears to have been the case. This apostolic injunction, when set side by side with the account of Le Clerc as to the rare use of wine as a remedy for disease, would seem to indicate a notable readiness on the part of the first followers of Christ,

—the new school of healers which had been ushered into the world,—to keep pace with the latest improvements and discoveries in the healing art. These data also give a complete illustration of the fact, that these three remedies,—oil, and wine, and cold water,—which are found, from the history of medicine, to occupy a peculiarly prominent place in the regular scientific practice of those times, are all of them distinctly recognised in connection with the therapeutical practices of the New Testament; and their employment in fulfilling the purposes of the Saviour of men is directly warranted and sanctioned by the highest scriptural authority—that of the Lord Jesus Christ and His apostles.

The selection, probably by our Lord himself as one of the Seventy, of the physician Luke to the honourable position which he occupies in the gospel history, as an Evangelist and the coadjutor of the apostles, is also to be noticed as a practical, and, perhaps, the most explicit illustration of the alliance which Jesus established between the orthodox medicine of the ancient world and His *more excellent way* of dealing with suffering humanity. The remarkable fact that a physician was so highly distinguished has not altogether escaped the observation of Biblical students, and ecclesiastical and medical inquirers are equally conversant with the peculiar and most important position which St Luke sustained in the early Church. The full import of the fact, however, in so far as its practical bearings on organized Christian activity are concerned, and as supplying a precedent for the observance of

later times, has been strangely disregarded among the many exciting questions which have been agitated among Christian men.

As the writer of the gospel which bears his name, and also of the book of Acts, St Luke has given most satisfactory evidence that he fully represents the highest scientific medical knowledge, and also the general learning of his times. In the ample details which he supplies, and the precise and scientifically-accurate language which he employs, especially in treating of the works of healing, he exhibits an observable contrast to the other Evangelists, notwithstanding the equally inspired character of their writings. He alone mentions the sending forth of the Seventy to "heal the sick," and this may have given occasion to the tradition that he himself was one of this honoured band, commissioned directly by the Lord. Most remarkable it is, too, that St Luke is the only reporter of the miraculous conception, and the minute particulars connected with the birth of Christ: his simple treatment of this event is peculiarly interesting to the physician.¹ St Luke gives us no specific information as to the time and manner of his association with the work and servants of Christ, and entirely omits any reference to his own engagements in the work of healing; yet his own preliminary remarks to his gospel, show that he "had perfect understanding of all things from the very first;" and the gospel records prove that he was a highly-valued member of the apostolic band. We may rest assured

¹ See Appendix, KK.

that he was selected to fulfil some important purposes; and all ages of the Church have testified that he was indeed peculiarly "profitable for the ministry."

Some writers have supposed that St Luke's medical skill might be useful in securing an introduction for the apostles among the Gentiles, as it is now found to be in modern missions to the heathen, the gifts of healing being assumed not to have been always available on the part of the apostles.¹ It is difficult to account for the complete neglect with which this case has been treated by all who have written in defence of the existing Christian ministry, or on the qualifications and characteristics which it ought to sustain. Appearing as St Luke does, with the well-developed systematic science and learning of the ancient physician, in the first rank of the ministers of Christ, in that age of the Church when the impress of the Lord's own hand remained on all its details, it might have been expected that his case would have been regarded as a precedent, to be gladly followed in all ages, for associating the most advanced medical science with the Church, and giving it an elevated and commanding influence in her machinery for diffusing and sustaining the gospel in the world. We need not delay to show that no such lesson has been drawn from the history of St Luke the physician; on the contrary, notwithstanding this divinely authenticated instance of the alliance of medical science with the highest order of the Christian ministry in the first ages of the Church, we are now encompassed with such systems of doctrine, and orders of ministry, as give

¹ See Appendix LL.

no place for the recognition of such an alliance. The physician Luke and the Apostle Paul wrought together harmoniously and effectively, as an equally yoked pair, and sustained one to the other such a relation as the clerical ideas of modern times render quite impracticable for the physician. The Christian healer, if he is to do his Master's work as He would have him, must hear the word at His mouth ; he must not wait for the law of his operations on any of his fellow-ministers.

That the general observance of Christ's command to *heal the sick* was perpetuated by the apostles, and continued by the successors of the Twelve and of the Seventy, appears explicitly from James v. 14, 15. That this should be almost the only distinct recognition in the Epistles of the practical employment of the work of healing in the furtherance of the gospel, is sufficiently explained by the consideration, which must have been more fully recognised by the first Christians than it is at the present day, that, to use the language of Stier, in "The Words of the Lord Jesus" (vol. viii. p. 352), "*all* that was committed to the first disciples, and, in a certain sense, all that was given even to the apostles, applies at the same time to *all* disciples—*Nothing less!*" and besides, this is a work from its peculiar nature adapted rather for representation in the living action of the followers of Christ, than in those letters written with pen and ink, which, however precious, were felt by the writers to be inadequate to the full delineation of the Christian life. It has been remarked, indeed, as a general observation, that, in the Epistles as in the Gospels, the writers seem

to exhibit something like an indisposedness to much writing, as being not so much men of letters, but of Christian deeds. The declaration of Paul to the Ephesian elders (Acts xx. 20),—"Ye know after what manner I have been with you at all seasons," * * * "I kept back nothing that was profitable unto you, but have *shewed* you, and have taught you publicly, and from house to house;" and also that to the Thessalonians (1, i. 5),—"Ye know what manner of men we were among you,"—let us know that, as with his Master (John x. 32), there were many *good works which* He *SHEWED* them, and most certainly teaching and epistolary correspondence did not constitute the sum total of his labours in the gospel. If the work of healing, so prominent in the action of Christ and His first followers, is thus so slightly referred to in the written record, we must not be surprised at the very limited details which are furnished as to the means employed in the fulfilment of this engrossing duty. Healing the sick, and the value of remedies, can only be effectively taught in living action; and hence, doubtless, the reserve of Scripture precept in reference to the subject.

We do not attempt to estimate or give a definite expression to the cumulative result of these comparatively fragmentary literary evidences supplied by Scripture in support of the general proposition under discussion. That will be done to better purpose by each intelligent inquirer for himself. It would be well, however, in order to secure a complete view of the data on which the argument is based, that the

various passages throughout the whole extent of Scripture which have, as by innumerable chinks, allowed of the diffusion of great light on the healing features of our Lord's personal ministry and on the general subject of healing, were collected and put in juxtaposition, with only as much comment as would enable them to be intelligibly connected. Such an array would present great interest even as a medical treatise, and it would be fitted to carry a more direct and a more healthy form of conviction to many truth-loving minds than any more general discussion of the subject of Christian medicine could possibly do. It would show that the New Testament healings—the Divine Medicine—authorized and authenticated by Jesus Christ, demanded a primary and predominating place in the Christian system—a place, beyond our conceptions, fitted to enhance the honour of our Great Redeemer, as well as adapted to the wants and wellbeing of universal humanity.

“The Sun of Righteousness shall arise with Healing in His wings.”

MALACHI iv. 2.

III.

MEDICINE AND HEALERS BEFORE THE TIME OF CHRIST.

“ S’il est possible de trouver quelque moyen qui rende communément les hommes plus sages et plus habiles qu’ils n’ont été jusques ici, je crois que c’est dans la Médecine qu’on doit le chercher.”—DESCARTES.

IN addition to the points of contact with the medical practices with which the Jews were familiar, already noticed, we believe that there are some other traces to be found in the New Testament of a connection with the Greek medicine—the truly scientific medicine of the old world. We know that, previous to the time of Christ, the knowledge of Greek literature and science had become co-extensive with the sway of the Roman power. Judea, under Herod the Great, had with open arms received the Hellenistic ideas and practices, and, in almost every city, gymnasia, or institutions for the cultivation of the liberal arts and sciences were established, where gymnastic medicine was taught and practised as among the Greeks. So early as the time of Antiochus, the Jews desired to introduce Gentile practices into Jerusalem, which they were permitted to do —“ Whereupon they built a place of exercise (set up an open school—*marg.*) at Jerusalem, according to the

custom of the heathen, and made themselves uncircumcised" (1 Maccab. i. 14). This, we believe, guides us directly to the significance of St Paul's allusion in his first epistle to Timothy (iv. 7),—"Refuse," he says, "profane and old wives' fables, and *exercise* thyself rather unto godliness. For *bodily exercise* (σωματικὴ γυμνασία) profiteth little (for a little while): but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." It is evident here that the apostle establishes a contrast between two forms or systems of discipline and action with which Timothy was familiar, and which were then rivals, one to the other,—1st, The "bodily exercise"—the discipline of the gymnasium—embracing specially the gymnastic medicine, which had been for ages highly esteemed among the Greeks, with a view to the reparation of injuries as well as the most perfect development of the human frame; this the apostle acknowledges was not practised without some profit—it profiteth for the present life, for that bodily well-being which was an object he would not be thought lightly to esteem; yet, as a system, he knew the ancient gymnastics had some fatal deficiencies, as they practically excluded all formal recognition of interest in the higher concerns of humanity. But, 2dly, while putting a just estimate, as we know from his training he must have been qualified to do, on all that was good in the one, Paul stands forth as the advocate of another and a better order of things—one which embraced all the excellences and supplemented all the deficiencies of the former, ministering equally to the corporeal and

spiritual necessities of its votaries,—a system having promise of the life that now is, and of that which is to come—“godliness;”—a term which he evidently uses in a substantive sense as comprehending the entire system of Christianity; and this he says is profitable unto all things—not as the “bodily exercise,” profiting only for the present life by the attention bestowed on the training and development of the body, but embracing all that concerned the highest development of humanity—most truly and effectively providing for the present life, but looking forward also to the future; this, he says, is the system in which he who would be an expert and thoroughly furnished minister of Jesus Christ should exercise himself. This recommendation of the more excellent way by the apostle is in immediate connection with the remarkable sentences not often, if ever, associated with the subject under discussion, but which are too peculiarly emphatic not to be reiterated in the sense in which they are now accepted—“*This* is a faithful saying, and worthy of all acceptation.” “For therefore we both labour and suffer reproach, because we trust in the living God, who is *the Saviour of all men*, specially of those that believe.” “These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, *in charity*, in spirit, in faith, in purity. Till I come * * * Neglect not the gift that is in thee, which was given thee by prophecy, with *the laying on of the hands* of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profit-

ing may appear to all. Take heed unto thyself, and unto the doctrine ; continue in them : for in doing this thou shalt both *save thyself*, and *them that hear thee*."

Our Lord himself also, in the words of warning and encouragement which He addressed to the Twelve, as recorded in Matt. x., introduces an allusion which, though sufficiently interesting and intelligible to His countrymen, seems to point beyond mere Jewish associations. No idea has been more universally diffused among the human family than that which associates the serpent with the source of evil ;¹ and, side by side with it, we find the idea, which has been more or less perfectly developed in different regions of the earth, that nought but the serpent can deliver from or counteract this evil. Around these ideas in the ancient world a strange but intensely influential series of conceptions were made to cluster, but the most palpable, and unquestionably most important form, which resulted from this idea, was the embodiment of the attributes of the healer of disease in the symbol of the serpent. The Jew and the Gentile were equally familiar with the serpent as the symbol of the healers. Best known to us as the significant symbol of the Greek Æsculapius, it has descended in all its integrity to the physicians of these later times, who are, even in Christian lands, still pleased to rank themselves as the followers and disciples of the famous, though it may be fabulous, god of physic, for Æsculapius still maintains his ancient and widely spread dominion over the realm

¹ See Appendix MM.

of medicine. The knowledge of the serpent as the symbol of the healers was peculiarly bound up with the national experience of the Jews. Their fathers saw the remarkable medical skill of the priest physicians intimately associated with the prevalent serpent-worship of Egypt; and the elevation of the brazen serpent in the wilderness appears as a strange feature in the dealings of Jehovah with His people, altogether inexplicable, in view of the stringent prohibition against making "any likeness of any thing that is in the earth," except as a marvellous condescension to their previous experience as denizens of Egypt. We cannot doubt that the brazen serpent of the wilderness spoke to the wounded and smitten Israelites the same language as the serpent-rods of the priests of Egypt, which we know were tokens of the healing powers which they possessed and exercised. In the phraseology of the times it was to them "a sign of salvation," and one which continued to be recognised in the national life of the Jews.¹ From a most trustworthy source we learn that this same serpent which Moses had made, was cherished by the Jews for nearly 800 years, with peculiar and, as it ultimately proved, sinful interest. In 2 Kings xviii., it is written that Hezekiah, in his zeal for the honour of Jehovah Ropheh,— "the Lord that healeth,"—from whom the Israelites had so grievously departed, laid hands on and destroyed this precious relic;—"He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for

¹ See Appendix NN.

unto those days the children of Israel did burn incense to it: and he called it Nehushtan" (a piece of brass).

In view of the prevalence of those ideas, and of the peculiar character which the followers of Christ were to sustain as healers, we cannot overlook the significance which would be attached to our Lord's words,— "Behold I send you forth as sheep in the midst of wolves; be ye therefore WISE AS SERPENTS, and *harmless as doves*." It was His will that this should be the symbol of the new school of healing which He now instituted and introduced to the world; and in suggesting such a legend to His followers, He obviously gave indication of His willingness to sustain and acknowledge a certain connection with the schools of healing which had preceded Him. He was willing to adopt and accept as His own, all that was excellent and in accordance with His will in the pre-existing order of humanity; and most sure it is, that no department of the strangely varied systems which He designed to supersede, presented so many features with which *He was well pleased*, as that which was occupied by the professed healers of the sick, the votaries of the serpent, whether Jewish or Pagan.

Were we able to ascertain the true historical, scientific, and religious value of the Essenes or Therapeutæ, a Jewish sect not mentioned by name in Scripture, but which occupied a position of commanding, though unostentatious influence, in the Jewish polity, we might be able to trace a more detailed correspondence between the later Jewish and the early Christian customs connected with the healing of the sick. The

names applied both in the Hebrew and Greek tongues to this sect, are remarkable as indicating what we find from history to have been one of its distinguishing characteristics, viz.,—a special devotion to the healing art. A careful examination of early Christian history supplies several indications of the existence of an intimate connection between the Essenes and first Christians; but from the partial and prejudiced accounts which are now current regarding them, it is to be feared that very few writers in these later days, have taken the trouble necessary to form an opinion as to the historical and religious standing of this venerable company. So subjected, indeed, to neglect and misconception have they been, that it may now be said with truth, *this sect is everywhere spoken against*. Ecclesiastical historians especially, to whom, from being generally recognised as a religious party, they have been chiefly left, are very much at a loss what to make of its adherents. The Essenes have, however, received a more definite recognition from writers on the history of medicine. Both in their religious and medical aspect they certainly present a more inviting field of inquiry than is generally supposed; and the investigation of their true character and position ought to be peculiarly attractive to the friends of medical missions, inasmuch as they present, in all its completeness, the combination of the practice of medicine with a professedly entire devotion to the worship and service of God. Neander acknowledges that Essenism possessed many points of resemblance to the doctrine of Christ, and to the forms of the first Christian communities, but adds, “A closer

examination will demonstrate that the similarities were only apparent, while the differences were essential." The demonstration which he offers of this statement is far from satisfactory; we adduce merely the closing sentence, which we believe will be acknowledged as unworthy of the great learning and critical acumen of Neander. His remarks are even inconsistent with some of his own previous admissions. He says, in his "Life of Jesus,"—"Let us take another apparent resemblance. The Essenes devoted themselves much to *healing the sick*, and so did Christ (and the gift of healing was imparted to the first congregations): but the agencies they employed were essentially different—they made use of natural remedies drawn from the vegetable and mineral kingdom, and handed down the knowledge of them in their books (Jos. B. J. viii. 6), but the Saviour and His apostles wrought their cures by no intermediate agents, but by the direct operation of power from on high. Even when Christ did make use of physical means, the results were always out of proportion to them." In contrast with this passage we present the remarks of a writer on the history of medicine (Moir, *Ancient History of Medicine*, p. 166):—"The Essenes were a kind of medico-theosophists, and applied themselves to the cure of diseases, less from the exhibition of physical substances—although they sought after the virtues of plants,—than by cabalistic signs, words, and formulæ."

* * * "In treating diseases, their principal effort appears to have been aimed at bringing into action some corresponding forces from superior worlds, a

knowledge of which could only be obtained by mystic communications consequent on a life of seclusion, piety, and abstracted meditation." These inconsistent views, and many others that might be adduced from respectable authorities, will be regarded by some as the necessary result of the inherent difficulties of the problem involved in the history of the Essenes;¹ but we are rather disposed to think that they are quite explicable on the supposition that writers in recent times have penned their own conceptions of the Essenes, instead of faithfully investigating and recording the testimony of history in connection with this remarkable sect. We are obliged to Neander for the prominent mention and distinct acknowledgment of the Essenes as investigators of natural remedies for diseases, a character which history shows they are well entitled to, and which gives them a very peculiar claim on the attention of these later times. Le Clerc (*L'Histoire de la Médecine*, p. 87) quotes the statement of Josephus. "The Essenes," says he, "studied with care the writings of the ancients, chiefly in that which regards the things useful for the soul and the body, and thus acquired a very great knowledge of remedies adapted to the cure of the sick, and of the virtues of plants, of stones, and of metals." Le Clerc adds, "These same Essenes were otherwise called *Therapeutæ*, that is to say, healers or physicians—though this name may also have a relation to the *worship* which this sect rendered to God." In view of what has been already adduced in illustration of the mode

¹ See Appendix OO.

of procedure sanctioned and employed by Christ and His apostles, in the cure of disease, we would point to this sect among the Jews as a people peculiarly prepared to accept and carry out the beneficent purposes of the Lord Jesus, especially in that peculiar, though now scarcely recognised, feature of the Christian system—the relief of human sickness and human suffering in all its phases ; that which, we believe, is and was practically made by Christ the proper and necessary groundwork or initiative for the higher and glorious benefits which He would confer upon the human family. We would not here attempt to dissipate the haze which controversial theologians have thrown around the Essenes, yet there are many very precious lessons bound up with their history which the Church of these days greatly needs to have set before her ; we wish to regard them merely as pioneers struggling in the midst of many imperfections, to separate themselves as much as possible from surrounding evil, and aiming at the realization in some measure of the true destiny of men. Isaac Taylor (*Nat. Hist. of Enthusiasm*, p. 183) says,—“ There is reason to believe that the early establishments of the Essenes were in a great measure peopled by those who, having imbibed a love of virtue from Moses and the prophets, fled almost by necessity from a world in which the practice of temperance and purity had become scarcely possible.” Their existence was a result of the evil that was in the world. They were Protestant Separatists, and not a little of the essentially negative character of Protestantism necessarily attached to their

position ; but there was more than this ; and their care of the sick we regard as the keystone of the positive virtues in the exercise of which they were so highly distinguished. The Old Testament prophets tell us how grievously the priesthood of Israel departed from the good aims of their founder, despising the lowly place of service to their brethren to which they were called, and appropriating the good things of this life, with which they had been intrusted for the common benefit of all, to their own purposes. Ezekiel shews us (ch. xxxiv.) that this neglect and self-seeking was strikingly manifested in connection with that duty which we have seen was prominent among the functions allotted to them. “ Woe to the shepherds of Israel that do feed themselves, the *diseased* have ye not *strengthened*, neither have ye *healed* that which was *sick*.” It is not strange, then, that those who did “ sigh and cry” for the apostacy of Israel’s priests, for it was most certainly from such that the Essenes sprung, should devote themselves very specially to the relief of the bodily distresses of their countrymen. This is already the second instance we have met with in which the corruptions and selfishness of a privileged class have compelled the lovers of truth and of their fellow-men to assume an attitude of organized activity for the defence of the most precious rights of humanity. We cannot doubt that the Essenes were God’s instruments in His merciful interpositions on behalf of His people (ver. 16), “ I will feed my flock ; I will *bind up* that which was *broken*, I will *strengthen* that which was *sick*.” It is interesting to notice that a

similar state of society was induced by the manifold corruptions of the Church in the middle ages—many of the most earnest spirits of the times being compelled to separate themselves more or less completely from the existing order of things, in order to devote their energies to works of mercy and the preservation of truth. Ullmann remarks, in his “Reformers before the Reformation,”—“It appears in general that, as was of old the case with the Essenes and Therapeutæ, the cure of the sick pertained to the customs of the Brethren of the Common Lot.” This brotherhood was a popular and practical movement towards the Reformation, and had many characteristics which remind us of the Essenes. These fraternities were equally distinguished by the “common lot”—by industry—by the instruction of the people in religion and useful arts—by the adoption of children and the education of youth—by their learning and zeal for the preservation and knowledge of the sacred writings—and, as we have seen, also by their care for the sick. The correspondence also was maintained in the higher phases of the religious life. We are well assured that a more perfect knowledge of the character and history of the Essenes would disclose many instances in which they were distinctly recognised in the New Testament; and many passages which to the present age are equivocal, or unintelligible, or uninteresting, have a definite, and striking, and peculiarly practical significance in the light of the Essene life. Philo Judæus, Josephus, and Pliny have left such notices of the Essenes as prove that they were openly acknowledged as occupying a very important place in

the Jewish nation; and if that position was less prominent in its political aspects than that occupied by the Pharisees and Sadducees, it is most certain, nevertheless, that it could not escape the observation of One who was so wholly devoted to the personal and social, rather than the political, condition of men. Assuming, then, as we do not hesitate to do, that these three sects were intimately known to our Saviour, and their true bearing on His work and purposes fully realized, we are assured that a sound criticism will justify us in attaching a positive value of no ordinary magnitude to the omission of any warning against the tenets and practices of the Essenes. "Take heed and beware of the leaven of the Pharisees and of the Sadducees" gave tone to much of our Lord's teaching; and the complete absence of any similar reference to the Essenes leaves us without any doubt that an attitude of more or less positive approval, and possibly of active co-operation, was sustained by Christ towards that party. Jones, in his "Ecclesiastical Researches" (p. 83), has remarked, and we believe most truly, that "the virtues which the Essenes studied and practised are the great and peculiar virtues of the gospel;" and in the recent work of Conybeare and Howson, on the "Life and Epistles of St Paul," it is said of the Essenes (vol i., p. 38),—"We need not doubt that they did represent religious cravings which Christianity satisfied." The general belief that they are not recognised in the New Testament history, we must attribute to the ignorance and misconceptions which now prevail regarding them—a view which would certainly disappear were a more

impartial consideration than they have yet received at the hands of ecclesiastical inquirers bestowed upon their history. The unjust treatment to which they have been subjected can scarcely be carried further than in the most recent essay which has been published on the Essenes (No. XXV., Library of Biblical Literature, 1856.—The Essenes or Jewish Monastics of the Desert), where the fact that they were interested in the cure of the sick, and devoted to medical pursuits, is entirely ignored, and a very imperfect estimate is put upon the practical excellences which they exhibited.

As medico-theosophists, or, as they may be regarded, medical missionaries, of a very early date, and as exhibiting the characteristic features so prominently sustained by Jesus and His first followers in their intercourse with men, the Essenes most certainly are entitled to occupy a position of positive value in connection with our argument.¹

¹ See Appendix PP.

“ Enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers.”—JOB viii. 8.

IV.

RELATIONS BETWEEN CHRISTIANITY AND MEDICINE.

“ Forget not all His benefits ; who forgiveth all thine iniquities ; who healeth all thy diseases.”—PSALM ciii.

“ Science has a foundation and so has religion. Let them unite their foundations, and the basis will be broader,—they will be two compartments of one great fabric raised to the glory of God.”—M‘COSH on the “ Method of the Divine Government.”

AT this stage of the argument it may be well to allude to an aspect of our inquiry, which is of peculiar interest, and may be of much value in commending the subject to reflective minds. It is not in the power of everyone to observe how strikingly Christianity is calculated to prepare those who receive it for the discharge of the onerous and self-denying duties which devolve upon the practitioner of medicine ; and, on the other hand, how admirably the practice of medicine is fitted to be the sphere for the development and exercise of the highest Christian graces. In short, it is not known or recognised that the healing art, in the wide sense in which even now it may be practised,—for he is not a true physician who ignores the existence of the spiritual element in his patient,—is the most perfect practical manifestation of the gospel of Christ, as it was.

exhibited and proclaimed by its great Author, which it is possible for man to sustain.¹

We can do no more, however, than specify one or two prominent peculiarities, as exhibiting the profound mutual adaptation existing between the principles and requirements of Christianity and the practice of the healing art; the illustration of the practical details of the operation of this adaptation, interesting as they are felt to be, must be kept in reserve for subsequent remark. All other religions, ancient and modern, which have prevailed in the earth, while, as has been already noticed, they profess to embrace and cultivate the knowledge of remedies for disease, and the means of protection from corporeal evils, yet encourage their votaries to regard the subjects of disease with indifference or abhorrence, as being justly the victims of Divine anger; and, in the more severe and hopeless cases, which are regarded as utterly forsaken by their gods, to desert them, and leave the poor sufferers, altogether unaided, to their fate—forsaken of God, they can have no help of man at all. Oftentimes, and in a variety of ways, they rather add to the sufferings, and diminish, by the infliction of positive torments, the chance of the recovery of the sick. The tender mercies of the heathen, indeed, are cruel. The ceremonies connected with the disposal of the dead among the heathen are everywhere characterized by the same spirit,—the touch of the dead is ever an occasion of uncleanness greatly dreaded, and they shrink with intense aversion from the discharge of those last offices, for which

every member of the human family, sooner or later, presents a claim. It is scarcely necessary to point out the contrast, in respect to these matters, which Christianity exhibits to every phase of heathenism. Christianity puts a positive value upon the body as well as upon the soul,—a value to which paganism of every shade has ever been blind,—so closely do these features of the various religious systems affect the interests of humanity, that it may with certainty be concluded, that, apart from Christianity, practical medicine must ever be a mockery ; for all other systems tolerate and justify the desertion of the sick and suffering at the time, and in the circumstances, when their necessities are most urgent, and their claim upon the compassion of their fellow-men ought to be felt to be the strongest. The banks of the Ganges, and the practices sustained in other dark regions of the earth at the present day, and the narrative, as recorded by Eusebius, of the appalling events connected with the prevalence of the plague in the third century at Alexandria and Carthage, may be pointed to as sufficiently conclusive illustrations of what has been advanced.¹

But notwithstanding the extreme care and tenderness with which Christianity ministers to the dying and the dead, it is very remarkable that it is the only religion which does not interfere by positive penalties to prohibit the prosecution of practical anatomy. We do not fear to say that Christianity sanctions the most thorough investigation into the

¹ See Appendix RR.

structure of the human frame, whether healthy or diseased. The influence of this consideration is incalculable. In view of it Christianity may truly be regarded as the corner-stone—the *alpha*—the only sure foundation of scientific medicine. By the Jew and the Greek, the Hindu, and the Mussulman, a knowledge of anatomy can only be acquired by the sacrifice of some fundamental articles of his creed. The Jew, who alone in the ancient world possessed the direct knowledge of the true God, and who was used to prepare the way for the incoming of that better order of things under which we are privileged to live, was most strictly prohibited from the practical investigation of physiological and anatomical science (*vide* Numb. xix. 11–16 ; Levit. xi. 31, 32). Lightfoot says, “The Talmudists often repeat,—‘He that takes a worm in his hand, all the waters of Jordan cannot wash him from his uncleanness.’” “When Toderini asked a mufti if it was allowable to practise human dissection, he was told that the question itself was an infringement of the Divine law.” To the heaven-taught Christian there is no defilement but sin ; and his abiding and all-constraining motive is love. He alone is so thoroughly furnished as to be able to supply all the moral and intellectual resources which Medicine, in its widest aims, demands from its votaries ; and he alone can be expected to be able and willing to render all the physical service that suffering humanity requires even in its greatest extremity.

We are familiar with the interesting fact, that Christianity first elevated the female sex to its pro-

per place of dignity in the human family; but it is not so generally observed that Christianity alone, of all religions, formally accepts the services of woman, as a necessary element in carrying on the active labours of love which it prescribes. From these honourable women who were of the company of the Lord Jesus, and ministered to him of their substance, and of their sympathy, downwards to these later days, the loving, active labours of woman have been the brightest glory of the Church, and these labours have always been most intimately connected with the proper objects of the healing art. There is still much to be done, so as to secure for the human family the full benefit of the great fountain of love which is stored up in the heart of Christian woman. Christianity and Medicine, as they now exist, alike require the aid which she alone can give, so as to accomplish their grand purposes in the world. Woman in times past has done much, but she will yet do more for humanity, in affectionate obedience to her Lord and Master; and it will be as a co-adjutor and handmaid (*Ancilla Dei*) to the Christian healer that she will find her own peculiar sphere of usefulness and power for good.

In thus very briefly noticing the great things which Christian woman has done, and may yet do, as a co-worker with God in the salvation of men, we desire also to point to the peculiar benefits conferred by Christianity upon the female sex in its relations to practical medicine. It is under Christianity alone that woman enjoys the benefit of the accumulated experience and resources of scientific medicine. In her time of se-

vere trial, among the Jews, or among the Mohammedans, such was wholly beyond her reach, and the fate of Rachel must have been no rare event (Gen. xxxv. 16, 20). In India, at the present day, we are informed that five mothers out of every twenty die in childbirth. Dr Livingstone tells us, "the doctors in Africa never go near a woman in labour;" and because of several serious cases of midwifery which he successfully attended, he had acquired immense celebrity, and greatly augmented the confidence of the people. With us, we have no doubt, this department of medical practice is too much occupied by the physician, to the exclusion of instructed and intelligent woman,¹—a state of matters, however, which could be easily remedied; with many important advantages to all parties interested; and no one will hesitate to choose between the existing arrangements of Christendom and those unavoidable misfortunes and dangers to which the adherents of other faiths are subjected, from the prohibition of all scientific inquiry on such subjects. Christianity also displaces those ideas of false delicacy which would limit the interference of art and skill in the relief of many distresses to which women are peculiarly liable, and in many ailments for which other faiths would scarcely sanction interference even in the male sex.² We repeat, the Christian is called to shrink from nothing but sin, and must leave no resources untried for the relief and restoration of suffering humanity.

In addition to the peculiarities specified, the prac-

¹ See Appendix SS.

² See Appendix TT.

tical operation of which on the general wellbeing of humanity must be appreciated at its true value, by all who are conversant with the necessities of the human family, there is another and a higher sphere for the play of those remarkable affinities which exist between Christianity and the healing art. This sphere, however, it would require the demonstration of experience satisfactorily and intelligibly to unfold, but its importance will at once appear to those who, in obedience to the command, and following the example, of Christ, "Heal the sick, and preach the gospel of the kingdom." Yet it may, in some measure, be conceived of, if we consider that practical medicine, or the healing art in its widest acceptation, notwithstanding its acknowledged failure to prevent or remove many great evils which still press upon humanity, is, in its own proper nature, the one grand focus towards which all true science, all true philosophy, all worthy and profitable human activity ought to converge, so as to secure the only end which justifies their prosecution—the amelioration, namely, and elevation of the human race; and if we consider, moreover, that it is through the channel of medicine that the boundless blessings stored up in the works of a beneficent Creator, the varied influences and materials of this mundane system, are disclosed and brought into contact with the necessities of man,—the greatest, but at the same time the most helpless, of the Creator's handiworks, and upon whom so much of His wondrous love has been made to centre,—we say, keeping these considerations in view, we may form some idea of the momentous

issues which wait upon the harmonious conjunction and amalgamation of medicine with Christianity—that glorious system which alone supplies a sufficient basis for the healthy development of the whole range of human interests, and the regulation of all human activity. Descartes, in his discourse on Method, indicates a true appreciation of medicine, when he says, “If any means are ever to be found to render men in general wiser and better than hitherto, I believe it is in Medicine they must be sought for;” a sentence, the interesting context of which is worthy of presentation.¹ The philosopher spoke of medicine as it ought to be; of medicine as it was practically exhibited in his days, or even as it is now, we may not entertain such hopes; but of medicine Christianized, pervaded by the spirit and power of Christ,—medicine studied and practised under His directions, and thus brought into contact with sinful and suffering humanity,—of this, we cannot limit, or even define, our anticipations of the good and glorious results which would attend its prevalence in the earth.

It is acknowledged by all, that man has failed to reach the highest phase of that corporeal and spiritual development for which his nature has been adapted by his Creator, while many and very diverse views are entertained as to the cause of this failure. It will not be questioned, however, that the right understanding and knowledge of those forces and influences and materials, by which man is surrounded, and which are presided over and directed by his Creator, may contri-

¹ See Appendix UU.

bute essential aid in the accomplishment of that wondrous process, which, nevertheless, mainly depends on the reception, and right use of THE TRUTH revealed in the Word of God. How necessary, then, is the recognition of the perfect harmony which exists between that which the Creator has done and is doing, as this is revealed by natural science, and what He has said in His word—between nature and revelation—between God's word and His works. In a Divine system of truth, like Christianity, addressed to all the necessities of men, there can be no place allowed for that unseemly and ruinous antagonism which—originally derived from a heathen source, and fostered under the wings of a faithless Church—has for ages operated with most disastrous effect upon Christendom—divorcing the word from the works of God—opposing the faith of the Christian to the God-given reason of the man—opposing science or the knowledge of nature, to revelation or the knowledge of grace—opposing the Divine to the human—and confounding, as far as was possible, the Divine order throughout the whole creation of God. This all-pervading antagonism has presented a barrier to the recognition of the authority of God over His intelligent creatures, and the accomplishment of His merciful purposes in their reconciliation to Himself—to surmount or displace which, has baffled the best intentioned efforts of many of the most earnest and large-hearted of His children, who have seen and lamented its deplorable results, without being able, from the distance and darkness of the times in which it origi-

nated, to trace it to its source. But this antagonism is wholly derived from the waywardness of men, and must disappear before that practical alliance of Christianity and Medicine, which our Redeemer so gloriously illustrated,—and the observance of which He most emphatically enjoined upon His followers, and which it is our object to show is as necessary to the full accomplishment of His work now, and as practicable in the hands of His ministers, as it was when sustained under His own direction. The physician-evangelist, thoroughly furnished and occupied after the model of his Master, can discover no antagonism between the word and works of God—no antagonism between nature and revelation, or between science and the truths of Christianity, which are the basis of the doctrines and practices of the Church. He will find also, if he reaches beyond the trammels derived from the dark past, and accepts the place of free inquiry and action which the gospel of Christ supplies to him, that there is no antagonism in that most profound and perplexing department of mental activity where the battle between faith and reason has been raging, to the mutual discomfiture of the combatants, for more than fifteen hundred years. To him there is no antagonism between the divine and human, between the spiritual and corporeal, in humanity. Walking in simple confiding obedience to the will of his Father, among His works and in His ways, he is enabled to realize in living action the happy experience of Pascal,—“*En Jesus Christ tous les contredictions sont accordées.*” The votaries of philosophy, and the so-called higher

sciences, who are to be found among the professed ministers of Christ, may spurn the idea of thus descending to the lowly place of service after the model of the Redeemer, choosing rather the airy and unstable elevation which they already occupy—an elevation, hitherto, comparatively barren of good and useful results to humanity. But the students of philosophy and of science, truly so called, who have their hearts warmed with love, because they know that they have been loved, and their understanding enlightened by the whole truth as it is in Jesus, and their feet shod with the preparation of the gospel of peace,—these will joyfully enter the lowly porch beneath which the eternal Son of the living God bowed His head, that He might lead His followers upon that path which ascends higher far than philosophy or science have ever yet carried their votaries. Guided and upheld by Him who is the centre of all philosophy and science worthy of the name, they may enter upon the prosecution of all truth, whether speculative or practical, with the certain prospect of reaping a full harvest of rich blessings for the human race—blessings transcending far those which philosophy and science profess to bestow upon humanity. It is a fixed law in God's great house, that he who would rise high must first take the lowly place—the lowest room ;—the Master of the house will in due time say, and to none more surely than to the devout healer of the sick, “ Friend, go up higher.”

The arduous and self-denying duty of healing the sick will be thought to be scarcely compatible with the dignified position now claimed by the Christian

ministry, and so generally accorded to it; but no thought of degradation or dishonour, either as affecting the person or the profession of the minister of Christ, must be allowed to rise in view of such a proposal. The work of healing has been consecrated by the Divine Master himself, and the reflection of His faithful and obedient servant must ever be—“*Quod decuit Christum, cur mihi turpe putem.*”—“Why should I think that to be mean which reflected honour upon Christ.” Even the enlightened heathen of old regarded the physician as devoted to a godlike calling.—“*Homines ad deos in nulla re propius accedunt, quam salutem hominibus dando.*” We may not attempt to define how high the Christian philosopher and man of science, who starts from the lowly platform occupied by his Master, may ascend.¹ Daniel has told us (xii. 3)—“They that be wise (or teachers) shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.” Such a glorious elevation may be with patience waited for; but even now, in a figure, we would in some measure see it realized by the men modelled after their Master, shining in blessed though derived effulgence in the firmament of human influences, and eclipsing all the faint and flickering lights which, hitherto, instead of enlightening, have only “dazzled, to blind” the expectant gaze of the children of men. And we know that however slowly they may attain to the grand culmination of their ascent, each onward step in conformity with the will and example of their Master

¹ See Appendix UU.

will be manifest to their fellows in their increased power for furthering the highest good of men. Beginning at the low place required in ministering to the necessities of the body, it will be their privilege, in their onward progress, to bring down from the great Fountain of Good showers of blessings increasingly precious and fully adapted to all the varied necessities, both moral and spiritual, of the human family.

In the gospel of the grace of God, revealed in Christ Jesus, alone are to be found the essential conditions for the attainment of normal human progress, and these conditions must be fully understood and justly appreciated if this grand end of the manifestation of the gospel is to be practically secured upon the earth; and it will not be questioned that the position of Healer of the Sick, voluntarily accepted, and so consistently sustained, by the Redeemer, in "taking hold of the seed of Abraham," and dwelling among men, is a fundamental and most significant fact in the gospel scheme; and bears most intimately on the relations which Christians are to sustain one to another, and to the world. It would seem, indeed, that some of the most important truths which it concerns humanity to know, and which it was the purpose of God to reveal by Jesus Christ, will not bear transmission through the uncertain channel of language. Verbal illustration and precept fail to convey the indelible impress of the thoughts of God to the hearts of men; if it were otherwise, how inexplicable would be the fact of the great mystery of godliness—"God manifest in the flesh." Teaching by example is unquestionably one of the

cardinal features of that great mystery, and the right apprehension of that peculiarly unostentatious aspect of it which presents the ministering at once to the bodies and to the souls of men, would disclose a ray of light hitherto scarcely recognised as connected with the man Christ Jesus, but the discernment of which is essential to the full influence of the bright glories of that wondrous existence, upon the path and position occupied by His followers. Jesus said,—“As I have done, so do ye;” and by the literal observance of this blessed rule, sincere inquirers into the ways and will of Christ would be most surely brought face to face with the beautiful image of Immanuel, while very many of the difficulties which now distract and enfeeble the Church would be swept away. Our pen would fail were we to try to describe the fullness of peace and richness of blessing which must attend upon those who would thus in deed and in truth manifest the mind of Christ by literally walking in His footsteps.

“Jesus went about all the cities and villages, teaching, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people.”—MATTH. ix. 35.

“The twelve departed and went through the towns, preaching the gospel, and healing everywhere.”—LUKE ix. 6.

“Come ye, and let us walk in the light of the Lord.”—ISAIAH ii. 5.

V.

CHRISTIAN MEDICINE INADEQUATELY REPRESENTED IN THE MEDICAL MISSION SCHEME.

“Religione inepta, nulla res ineptior est.”

“Ye know how I kept back nothing that was profitable unto you.”

ST PAUL to the *Ephesian Elders*.

THE impression will probably be retained by many, for it largely pervades the religious thinking of our times, that the gifts of healing were intended, like some other apostolic gifts, to fulfil a temporary purpose in the Church, as it is written (1 Cor. xiii. 8), “Whether there be prophecies they shall fail, whether tongues they shall cease, whether knowledge it shall vanish away ;” or that like the gifts of tongues (1 Cor. xiv. 22),—“They are for a sign, not to them that believe, but to them that believe not ;” and that their purpose having been fulfilled, they are not required to be sustained in the Church. Or, it may be thought that, in a Christian country, the physical necessities of men, whether believers or unbelievers, are sufficiently provided for by the existing medical profession so as to make it altogether unnecessary for the Church to undertake such a charge. Such misconceptions are inevitable on the part of those who are involved in the

complicated position now occupied by the Church, both as to doctrine and external order, and it may be impossible to deal with them otherwise than by completely ignoring the accepted ecclesiastical systems, doctrinal as well as practical, and by demanding a return *de novo* to the warrant of the Scriptures. But it ought to be remembered by those who are disposed to cherish such ideas, that the fundamental conditions which made the healing of the body so prominent in the Christian action of the first ages of the Church, are still found to prevail in the world. The idea also, that Christianity does not now require to exhibit the demonstrative character sustained by her Great Founder, has been too hastily accepted, and must be examined anew. No one can overlook the fact, that all manner of sickness, and all manner of disease, still abound as well in the Church as in the world: as of old, of many it may be said, "Lord, he whom thou lovest is sick;" and certain it is, that the cure of these distresses, which He could not look upon without being moved with compassion, is still in accordance with His will. There is no principle or precedent in Scripture which can allow us to suppose that He would approve of His followers throwing aside, or delegating to others, that work in connection with which He was pleased to undertake such arduous efforts; and, further, it must be remembered that the healing of the sick, as the Lord Jesus Christ would have it to be done, is a work which none but the Christian is fully competent to perform; it is a part—an essential part—of that glorious work of man's re-

demption from the power and the punishment of sin, which Jesus came to accomplish, and in the consummation of which He invites His followers to aid.¹ It is a work which He has placed at the foundation of all His ulterior dealings with humanity; and if His servants will begin where He began,—and they cannot rise to the true conception of the great ends which He contemplates if they do not,—they must not, without His own express warrant, discard the healing of the sick from among their proper duties. For, most surely, the apparent or formal discharge, by another association of men, of those duties to which Christ called His ministers, will not justify their neglect of His express commands. The whole family of man, whether regenerate or unbelieving, presents many pressing pleas for relief from sore distress, which will never be effectively responded to till Medicine be Christianized, and devote herself, with her enhanced resources, to its deliverance. The terrific array of woes which constitute and cluster around diseases, all more or less directly the result of sin,—proofs of rebellion against, or disregard of, the will of a beneficent Creator,—can never be adequately met and removed, but through the merits of the great Sin Bearer, and by the instrumentality of those who are animated by His Spirit, and prepared at all hazards to act under His direction.

A consideration of vital consequence and of great interest, especially to the friends of medical missions, arises in connection with this part of the subject, viz.,—Is it in accordance with the intention of the Great

¹ See Appendix VV.

Head of the Church to regard the employment of medical agency in His service as applicable and admissible, and that merely temporarily to the peculiar condition of the heathen in heathen lands, in those regions and among those people only, who have not received or heard of the gospel. We know, and can well appreciate, the numerous and weighty reasons which are adduced to show the clamant necessity which exists for its employment in such circumstances; and no one can question its special adaptation to such a state. But the friends of medical missions have openly acknowledged that the physician is employed only for a specific and temporary purpose, and that any such alliance as is sustained between the missionary-physician and the Christian ministry is unsuitable and unnecessary, and even objectionable, in a nominally Christian community, or wherever the preachers of the gospel have obtained a footing. Medical agency, it is avowed, may be altogether discarded at an early stage of the progress of the Church, and is regarded as not at all necessary to the establishment of Christian truth, the consolidation of Christian order, or the direction of Christian activity.

Medical missionaries thus occupy a temporary and undefinable position among the ministers of Christ—a position which Scripture does not recognise, yet which has been willingly accepted by the medical labourers in the mission field. One of the latest volunteers, who has had the benefit of the accumulating experience of his predecessors in the effort, writes in 1858,—“The medical missionary never claimed to be considered as

aught else than a *pioneer*." If the preceding portion of this discussion be received as having any foundation in the Scriptures of truth, it will not be difficult to detect and expose the several serious errors which are involved in this view of medical missions. Some of these will be noticed as shortly as possible.

In the first place, it is assumed that, in a nominally Christian country, there is no occasion for the employment of that combined operation or agency which the first ages exhibited as so prominent an element in all Christian activity, and so conducive at once to the extension, and consolidation of the Church, and which is acknowledged by the general testimony of the friends of missions in these days, to be so necessary to secure the admission of the messengers of the gospel into pagan lands. Is this a sound or a safe assumption? Is there, indeed, no heathenism at home? Is there among us no indifference or opposition to the truth as it is in Jesus, or is it more easily overcome than it was formerly found to be? If the true condition of a so-called Christian country were realized, it would be found that, as of old, Christianity requires to be introduced to every individual soul, and that even there, the consciences of men cannot always be effectually reached by an appeal to the recorded benevolence of its Founder, or the miracles of the first ages. Its true character and its excellences require *now*, not less than at its first promulgation, to be shown by actual demonstration, and this within the limits of Christendom, not less than in lands shadowed by pagan darkness. This is confirmed by the experience of those who are di-

rectly acquainted with the state of the masses of our people, even in the most favoured localities. In the Church of Scotland Missionary Record, the remark occurs—"To overtake the wants of our home heathenism, machinery seems absolutely needful beyond that of the churches and ministry already provided;" and a writer in one of the religious papers of the day goes a step further,—“The Church,” he says, “needs those who will go down to the abodes of ignorance, and of want, and of suffering, with the antidotes of charity, with the Bible, with bread, and with *Medicine*.” But the separation of the work of healing from the permanent objects of the Christian ministry has other bearings which we must notice.

In the 12th chapter of 1st Corinthians, a very remarkable picture is given of the relative position allotted to the various functions and members of which “the body of Christ”—the Church—is composed. In this picture the apostle presents a strange, unnatural, and scarcely conceivable schism—a double schism in fact—springing from two causes, and each calculated fatally to affect the efficiency of the body. The occurrence of this complex disruption of the body of Christ, the apostle obviously regarded as possible, or even imminent; yet, notwithstanding, the whole strain of the chapter is expressive of earnest warning against such a deplorable issue. There is not the slightest indication that the carefully detailed delineation which he has given of the features which the Church was to sustain, referred to any temporary phase of her existence, or that at any time the consummation of

that schism was to be looked for as an event in accordance with the intentions of her Head, or as a result of the healthy normal functional activity of the body. But it will be apparent that the view of medical missions now under remark, involves the admission that, in the existence of the Church of Christ, there is a period at which that strange schism becomes a legitimate expedient, nay, even a necessary procedure—an event altogether unprovided for by any possible interpretation of the language of this interesting chapter. In direct violation of the whole tenor of the argument of the apostle, this view admits that the prophet or teacher may “say to the healer—‘I have no need of thee;’” and the healer may say,—“Because I am not the prophet or the teacher, I am not of the body.”

The figure employed in this chapter, and the arguments based upon it, demand, to the fullest extent, the admission of the position for which we contend; otherwise, the figure is misapplied, and the argument is pointless—an alternative which few will be willing to accept. We must notice, however cursorily, one or two of the features of the striking analogy here established between the structure and functional relations of “the body” and “the Church,” which is “the body of Christ.” Here, more distinctly than anywhere else in Scripture, is presented a distinction between miracles and the gifts of healing—a distinction, notwithstanding the explicit and repeated statements of the chapter, which is not in any useful sense practically recognised by Biblical students. Even now, we doubt not,

and in connection with this discussion, any inquiry which tends directly to question the correctness of the universally prevalent impression, that the healings of Scripture were altogether and exclusively miraculous, will be regarded with peculiar suspicion; and by not a few who may lack opportunity or inclination to take a sufficiently wide view of the subject, a sufficient and conclusive answer to the whole argument may be found in the simple reiteration of the impression referred to. In view of the exact definitions supplied by this chapter, and the data already adduced, it may, we think, be reasonably expected that no objection will be taken to the expression, that all the healings mentioned in Scripture were not necessarily miraculous. Three several times (ver. 9, 10; 28, 29; 30), are miracles and gifts of healing set side by side, as distinct faculties or powers in the Church, co-existent, and independent one of another, as separate members of the body: thus determining a relationship altogether subversive of the idea so generally entertained that the gifts of healing belonged altogether and exclusively to the miraculous endowments of the early Church. It may seem—as we have already shown that the use of the ordinary means of cure was in accordance with the will of the Great Physician, in fulfilling His command to heal the sick—that we have thereby indicated a sufficiently complete distinction between those powers, for the exercise of which we are now pleading, and the miraculous powers exercised in the early Church. But the distinction here supplied is so explicit that its significance cannot be disputed; and

the terms used are so expressive as to settle all questions as to the reality of its existence. The nature of the subject, however, and the difficulties which have been heaped around it, render unnecessary any attempt to define the essential characters of this distinction, which, be it observed, is fully expressed in the plain language of the Scriptures.¹

In this analogical structure of the Church the gifts of healing are placed in a very prominent position,—a position which we think is correctly expressed, and certainly not over-estimated, when it is compared with the RIGHT HAND of the body. And so far from any indications being given, that a time would ever come when the mutual dependence of the several members, so graphically delineated, could be superseded, we find, on the contrary, that another, and what we regard as the most wonderful, portion of the analogical argument, is applied to the delineation of, and warning against, a great danger which the apostle had evidently realized as imminent in this very direction. Was it ever heard, that in a body, among the several mutually dependent members of which it consists, and which together constitute a beautifully harmonious and complete unity, there should arise such an atrociously suicidal schism as that the foot shall say, “Because I am not the hand, I am not of the body.” The ear shall say, “Because I am not the eye, I am not of the body;” or, the eye shall say to the hand, “I have no need of thee;” the head to the foot, “I have no need of thee.” The thing is absolutely inconceivable; and

¹ See Appendix WW.

yet the apostle uses it as an illustration of that schism which he realized as possible in that most precious body, of which he says, "Ye are the body of Christ, and members in particular." Had St Paul actually seen the complete dissociation which now exists between the gifts of healing and the ministry in the Church of Christ, and had he known the sentiments which are now entertained by the remaining representatives of the healers and the preachers regarding each other, he could not have used a more befitting analogy to depict the schism which has been consummated in the Church—the body of Christ. That body, divinely organised by its living Head, and perfectly adapted for the efficient discharge of its glorious functions, took upon itself, at an early period of its existence, to dislocate and discard one of its members,—one too, most precious and powerful for good,—and that act the Church at the present day continues to homologate; and that grand organization, thus self-mutilated, yet stands forth in assumed integrity, professing and attempting to fulfil all the functions which its great Head assigned to it. It forgets, it reads not, even in its great distresses and discomfitures, that it has itself laid aside its RIGHT HAND (*Χειρὸν δεξιάν, qui manu medicinam facit, CHIRURGUS*), and hence its feebleness and inefficiency. For a long period the healer has said, and still says, "Because I am not the preacher, I am not of the body;" and the preacher has said, and yet says, to the healer, "I have no need of thee." The apostle tells us that it is possible to crucify the Son of God afresh—to renew and prolong that agony which

He suffered on the cross ; and what conceivable circumstances can more urgently necessitate the continued utterance of the woful cry extorted from the dying Saviour,—“ All my bones are out of joint” (sundered, *marg.*),—than that dismemberment which now exists in that body which He himself built up, and which we know He must desire to see sustained in all its pristine integrity and vigour.

In connection with this part of our subject, we must notice an observation offered by an eminent advocate of medical missions, in an address at a late meeting of the Edinburgh Medical Missionary Society. “ This effort,” he says, “ possesses the important peculiarity which cannot be found in mere missionary operations, viz.,—that it is addressed to the whole of man, not merely to his spiritual, but to his physical nature ; in this respect, copying the example of our Lord and Master when on earth. Without the medical missionary, the evangelist would only be addressing the one-half of man.” Is it true, indeed, that the missionary operations, which have engaged so much of the energy of the Church, unlike the mode of procedure chosen by our Lord and Master when on earth, are addressed only to the one-half of man’s nature ? The testimony just quoted renders the admission inevitable ; but this admission suggests other reflections on the true condition of existing Christian organizations. It needs no argument to prove that the machinery of modern missions has been modelled upon the pattern of the Christian ministry as it exists in Christian lands. The churches, in entering on the

foreign mission field, have merely extended their arrangements as to ministry and order, so as to meet the necessities of the heathen ; they have transferred themselves, as far as circumstances would permit, to the outlying domains of heathenism, under precisely the same form as that in which they exist in Christendom. Modern missionary preachers are truly the representatives of existing churches, by whom they are sent, as the apostles were representatives of *their Lord and Master*. The one engrossing object of the former is *to teach*, and is addressed exclusively to man's spiritual nature ; the latter realized a more comprehensive mission, viz.,—“ *to do and to teach*” after the manner of their Master. *Doing* His will, they could not “ but speak the things which they had seen and heard :” their energies were addressed to the whole of man—not merely to his spiritual, but also to his physical nature. How, then, can the conclusion be avoided, that the established ministry of the churches in Christian lands is addressed only to the one-half of man's nature ; but this most momentous conclusion should not be accepted altogether as a matter of inference. It is most obviously not less necessary that the Christian ministry in Christian lands should copy the example of our Lord and Master when on earth, and thus be completely furnished to meet all the necessities of humanity,—whether as the members of churches or the outlying masses of the unconverted,—as that the missionary to the exotic heathen should address himself to the whole of man's nature. Do we find, then, that the functions of the Christian ministry correspond

with the requirements of humanity in its several elements of body, soul, and spirit?—does it provide for, or minister to, the whole of man's nature, physical and spiritual?—and, above all, do we find that it sustains any satisfactory correspondence with that example which was given by the Lord Jesus Christ while on earth? An appeal to the existing state of the churches, and to the fruits of their efforts, can issue only in one reply. If the missionary of Christ has gone forth to his work in foreign lands as a soldier of the cross, with only half his armour,—only half furnished with his divinely-appointed munitions, both for aggression and defence,—and has thus accomplished only one-half of his Master's purposes; not less truly do the fruits of the Christian ministry in the Church testify that it has been addressed to only one element of humanity, only “one-half of man's nature.” In both cases, by discarding an essential ingredient in the *armamentarium* of the Church, the effectiveness of that nice and complete adaptation to all the requirements of human nature which was exhibited in the doings and teachings of Christ, has been wholly undone; and Christianity, which professes to replace the authority and diffuse the favour of God over His whole creation, has been made to stand altogether dissociated from some of the most important departments of human interests; and humanity, with some of its heaviest burdens, has been sent to look for comfort and deliverance from its troubles elsewhere than in the Church of Christ. There is indeed no figure of speech in the appeal, which has been already referred to, addressed through

the prophet Ezekiel to the shepherds of Israel, when applied to the Christian pastors of these times,—“ Woe to the shepherds of Israel ! * * * Ye feed not the flock. *The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken.* * * * Behold, I, even I, will seek that which was lost, and *will bind up that which was broken, and will strengthen that which was sick.* * * * I will save my flock, and they shall no more be a prey.” We do not forget that among Protestants the work of missions is of a very recent date ; it is a question if it can even yet be regarded as properly begun. Little more than fifty years have passed since that which is now established as the characteristic feature of an evangelical Church—an active zeal for the spread of the gospel among all nations—was almost wholly unknown ; and the very limited success which has attended the enterprise has led its friends to question whether some mistakes may not have been made in the selection both of men and measures : even now the question is deliberately and formally under examination by the greater Missionary Societies, What is the best means to be employed in the prosecution of missions ? Is it by preaching, addressed to adults ? or is it by teaching, addressed to the young ? In connection with the foreign mission field, therefore, it is no matter for surprise that the important issues and bearings of the alliance of medicine with existing Christian agency has been only imperfectly realized ; and that medical men when employed as missionaries, notwithstanding the distinct recognition of the great value of their services, are

classed among the subsidiary and subordinate branches of the missionary agency. But it is above measure to be lamented that the Christian Church, with an open Bible, in which are enshrined the life, labours, and the expressed will of Him who is her Living Head, should, in this the nineteenth century of her existence and experience, and with an imposing officialism which is ostensibly regarded as the perfection and maturity of her organization, be found shorn of her *right hand*, of half her strength, and able only to minister to one-half of man's nature.

These reflections cannot now be prosecuted to their issues. Time, indeed, would fail to tell of all the sad results which have attended the departure from that mode of dealing with humanity which the Son of Man condescended to follow while on earth—leaving us an example, that we should follow His steps; a mode of procedure which He gives His followers no permission to alter or modify while they prosecute His work. Even in their purely medical aspects the woful results of this great defection from the Divine order have attracted the attention of accurate observers, and have led them to inquire how it is to be remedied. In a recent number of the “*Journal of Psychological Medicine*,” it is said,—“Man is a psychico-somatic duality, which must be considered in its entirety, under the penalty of falling into the most serious errors.” This duality of body and soul was fully provided for in the manner of doing good followed by the Lord Jesus Christ. It is not now provided for by His Church as it exists in Christian lands; for neither in doctrine nor in practice does the Church adequately exhibit

that Divine system which bears His name. Certain it is, that without the Christian healer the evangelist, whether in Christian or pagan lands, is "addressing only the one-half of man's nature," and consequently can only very partially meet his necessities; indeed, very many of the objects to which the Church is now directing her energies, and which require a thorough knowledge of human nature, and of the true condition of human society, in order rightly to deal with them, are altogether impracticable without the co-operation of the physician.

In a thousand ways the want of a knowledge of the physical interests of humanity is felt by earnest men grappling with the difficulties of these times. Witness the great Christian questions of pauperism, and the recovery of the lapsed masses of society; the question of intemperance, growing year by year more clamant as a great social evil; the opium traffic; and, perhaps more important than all, the relations between the sexes, a subject now eschewed by the Christian moralist, but which compels attention from its deep moral issues. Such subjects as these are treated in the New Testament on the soundest and broadest principles,—principles which indicate that physiological and even pathological truths were not ignored; but they are subjects with which the Church, as she now exists, is altogether powerless to interfere.

"Know ye not that your body is the temple of the Holy Ghost, . . . and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—1 COR. vi. 19, 20.

"The very God of Peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless."—1 THESS. v. 23.

VI.

TESTIMONY OF HISTORY.

“Be ye followers of me, even as I also am of Christ,”—1 COR. xi. 1.

“We desire that every one of you, . . . be not slothful, but followers of them who through faith and much endurance inherit the promises.”—HEB. vi. 11, 12.

“And who is he that will harm you, if ye be followers of that which is good?”—1 PETER iii. 13.

It may be well now to refer to one source from which information in support of our views may be reasonably expected. It will be asked—Has this intimate relation between Christianity and Medicine been recognised at any period of the history of the Church? What is the testimony of history on this subject? This important department of inquiry has received no small share of attention. We are furnished with materials much too abundant for presentation in this place, but which illustrate most completely that the position for which we contend was more or less fully present to the mind, and was embodied in the practices, of the true followers of Christ, up to a very late age of the Church. In every ecclesiastical history, the fact is noticed, that in the first ages of Christianity it was the business and practice of the bishops to visit and minister in

person to the sick ; the deacons and deaconesses, and the sisterhoods of widows also, were officially recognised in the Church, and were especially devoted to this service of charity ; and from various sources we learn that they had enough to do, for paganism had provided no public institutions for the reception of the sick, and the Church felt it to be at once her duty and her privilege to supply, by domiciliary visitation, the part of the physician, the nurse, and the ambassador of Christ to these helpless ones. The arrangements in connection with the healing of the sick in the temples, which sustained their attractions to the fourth century, and by the priests of the old world, had no outgoing or charitable aspect. Patients, however distressed, required to come or be brought to the precincts of the temple before they could be prescribed for ; they must bring offerings costly enough to propitiate the divinity ; and, to crown all, it was a universal practice, in order to prevent any death from occurring in the sacred place, to cast out those for whom there was no hope of recovery. Such cruel sufferings were thus produced, that, under the Roman rule, some of the emperors ordered the erection of houses in the immediate neighbourhood of the temples for the reception of such cases. The Christian healers prosecuted their vocation after a very different manner : the heathen law for the sick was—"Come ;" the Christian order for the healer was—"Go ye ; heal the sick : freely ye have received, freely give." The omnipresence of the Christian's God, who bare witness, both with signs, and wonders, and divers miracles, to the faithful testimony of His servants, would

thus be welcomed as a fact of no little practical importance in the ancient world. Nor was it to the poor and distressed of their own faith alone that the benevolence of the Christians was directed. The frequent occurrence of war, and famine, and pestilence, in the ancient world, gave ample opportunity for the manifestation of the cosmopolitan character of their charity ; and their conduct on these occasions stands out in bold relief when contrasted with that of the heathen, who, under such events, threw off all restraint upon their passions, and exhibited a sad picture of moral depravity (see Note RR). The discharge of the duty of ministering to the sick was not left to the casual activity of individual members of the Church, but was recognised as a duty devolving on the associated body of Christians.

The Chevalier Bunsen, in his account of the Apostolic Canons of the Church of Alexandria, notices that it is specified among the duties of the deacons that they are to take care of the sick ; and, by a special canon, it is provided that the deacons and sub-deacons are to inform the bishop of the sick persons in the congregation, that he may visit them ; also, that the sisterhoods of widows and deaconesses are for ministering to the sick women, and for nursing the orphans, the sick, and the poor—attending both to their spiritual and bodily wants. One canon is headed “On the Gifts of Healing,” and occupies the place of the section on Exorcists in the Roman apostolic constitutions. Bunsen says,—“It is an entirely original canon ; it proves that healings were wrought in the ancient Church, as in the time of

the apostles, by touching the patient, by laying on of hands, and praying (Jas. v. 14) ; and the rule given *is true Christian wisdom founded upon experience.*"¹ St Chrysostom tells that "Ignatius was intimately acquainted with the holy apostles, and instructed by them in the full knowledge of all the mysteries of the Gospel ;" and it is interesting to notice the direct allusions he makes to proper medical subjects. In his epistle to the Ephesians he says,—“ There is one Physician, both fleshly and spiritual : made, and not made : God incarnate : true life in death : both of Mary and of God : first passible, then impassible : even Jesus Christ our Lord.” And in the epistle to Polycarp, bishop of Smyrna, he remarks,—“ Bear the infirmities or diseases of all, as a perfect combatant. * * * Every wound is not healed by the same plaster : if the accessions of the disease be vehement, mollify them with soft remedies or superfusions : be in all things ‘ wise as a serpent, but harmless as a dove.’ ” Irenæus, bishop of Lyons (A.D. 177), mentions the laying on of the hands of the Christians as employed in restoring the sick, and appeals to the variety of gifts which the true disciples of Christ had received from Him, and which they employed, each after their own manner, for the benefit of their fellow-men. What the Christians then wrought in the name of Jesus, simply out of love, and looking for no tempo-

¹ In the apostolic constitutions of the Abyssinian Church,—which was an offshoot of the Church at Alexandria, planted in the latter half of the fourth century,—among the canons given, there appear the following titles :—

8. De dono sanandi.

24. De cura Episcopi in ægrotos.

25. De eo cui injecta est cura ægrotorum.

ral reward, is contrasted with the practices resorted to by such as gained a livelihood thereby. "Hospitals for the sick were erected at a very early period. The eightieth canon of the Council of Nice (325 p.C.n.) enumerates the moral, economical, and physical qualifications required for filling the office of a steward for such an institution. It is very probable that already, after the middle of the fourth century, every suffragan had an hospital under his direction." (Essay on the Public Care of the Sick as produced by Christianity, by Dr Julius, "the Howard of Germany.") We find in the Theodosian Code, compiled A.D. 438, notice of a class of clergy, the *Parabolani* (*clerici medicinam exercentes*; Ritteri, *Comment. Cod. Theodos.*, t. vi., p. 97), who were specially devoted to the care of the sick. The order is not spoken of as being newly instituted, but as existing, and in operation in the Church. They are treated of in the chapters *De Episcopis* and *De Clericis*; and their right to a place among the clergy is not questioned by those who are very scrupulous in acknowledging the pretensions of any class to this honour. They were appointed to attend upon the sick, and take care of their bodies in time of their weakness—*Parabolani qui ad curanda debiliū aegra corpora deputantur.* (*Cod. Theodos.*, leg. xliii.) At Alexandria the *Parabolani* numbered five or six hundred; they are also mentioned as being organized at Ephesus in A.D. 449. Their name expresses the hazardous and dangerous character of the office which they fulfilled, especially during the prevalence of infectious and pestilential disorders, which were sufficiently frequent and appal-

lingly fatal in the ancient world. The Greeks called those who hired themselves to fight with the wild beasts in the amphitheatre, *παράβολοι*—the Roman *bestiarii*. The Christians were in general also called *Parabolarii*, from their readiness to expose themselves to martyrdom, or, we may suppose, from being often cruelly put in the place of the *παράβολοι*. The word is applied to Epaphroditus (Philip. ii. 30), and rendered, “not regarding his life.” In the same sense is the name applied to the *Parabolani* of the primitive Church, for we know well what imminent risk of life was incurred by their exclusive devotion to the care of the sick. To lay down their lives for the brethren was no rare necessity with the first Christians; and from 1 John iii. 16, we learn what an elevated motive was supplied to the self-sacrificing *Parabolani*. The history of medicine informs us of the eminent distinction which was for many ages enjoyed by Alexandria as the seat of a school of medicine. We cannot exactly ascertain how much the Christian teachers may have contributed to sustain its reputation, but it is interesting to notice the prominence which was long given to the cure of the sick in the Christian polity of that great city. Dionysius, bishop of Alexandria, A.D. 246, in describing the continual plagues and grievous diseases which had been prevalent in that city, informs us that the Christians were organized and banded together into classes, for the relief of the public distress—“healing them in Christ”—and for the disposal of the dead. Some presbyters, some deacons, he mentions, were thus engaged, and

very probably this was the first organization of the *Parabolani*. These, we know, were under the direction of the bishop. Dionysius himself wrote a treatise "On Exercise." Alexandria continued after the Mohammedan conquest to hold its pre-eminence as a medical school up to the year 722, when the public schools were removed to Antioch and Harran; but so late as 800, the Christian Patriarch of Alexandria was so famous for his skill in medicine, that he was sent for by the Kaliph Raschid to attend upon one of the favourites of his household;¹ and in the tenth century, Mosheim informs us that Eutychius, bishop of Alexandria, was by no means inferior in his genius and learning to the most eminent of the Grecian literati: he cultivated the sciences of medicine and theology with the greatest success, and cast a new light upon them both by his excellent writings.

Socrates (*Eccl. Hist.*, lib. i., c. 20) mentions that the Iberians, a people bordering the Black Sea, had taken prisoner a Christian woman, whose pious manners had engaged the respect of the barbarians. A child of the king being sick, had been sent, in accordance with the custom of the country, to the women; but its cure baffled their skill, and they applied to the captive Christian: "Christ," she said, "who healed many, will also heal this infant." She prayed, and he recovered. In the same manner, the queen herself was healed of a distemper some time after. "It is not my work," said she, "but that of Christ, the Son of God, the maker of the world." She declined accepting the presents of

¹ See Appendix XX.

the king ; but assured him that she most desired to see him worship the God whom she adored. The king and queen both embraced the Gospel, and sent an embassy to Constantine, requesting that pastors might be sent to instruct them ; which Constantine graciously vouchsafed. From the Justinian Code, it appears to have become common for charitable individuals to combine together for the establishment of hospitals for the sick, which were directly under the supervision of the bishops. Many were thus established by rich ecclesiastics and by Christian emperors. Dr Julius informs us, in his Essay already quoted, “that those who were healthy, but not opulent enough for founding such establishments,—and even others from the first rank in society, as Placilla, the imperial consort of Theodosius Magnus,—took upon themselves to tend the sick, and to brave the dangers of contagious diseases.” We are not left to suppose that this sacred work was prosecuted by the great Christian fraternity in any popular, or empirical, or chance mode of procedure ; for we find that some of the early Christians were in possession of profound medical knowledge. In the writings of Clement of Alexandria, one of the early and most learned fathers of the Church, we find the most abundant evidence to show that he was profoundly familiar with the writings of the more ancient fathers of medicine. He makes use of them, as a Christian teacher, in his treatises on bodily exercise, food, drinks (dietetic and medicinal), dress, luxury, on ointments, on sleep, on chastity and marriage, bathing, riches, &c. Such, among others, are the subjects of which he treats

in the three books of his *Pædagogus* ; and they are just the subjects which were treated of by the greatest physical or medical philosophers of the ancient world. Clement, in this work, addresses himself to the Christian converts, and his object is, “to show what the conduct of a genuine Christian is.” He descends even to such matters as eating and drinking (*ciborum varietas morborum causa*), proving that to him St Paul’s words, in 1 Cor. x. 31, had a literal significance which is now little appreciated by the teachers of Christianity. He speaks strongly in behalf of the female sex, and shows that they are capable of every virtue ; he presents a long list of the names of women who had distinguished themselves by adherence to righteousness. In one of his chapters he shows that the most effectual mode of teaching is by *similitudes* and *examples*. He says, “The life of men who know Christ must be excellent in all points.” In the sixth book of his *Stromata* he resumes the description of the true Christian, whom he terms the Gnostic, or man of wisdom : he describes his character at large, by his knowledge of God and sacred things, and his redemption from every irregular passion and appetite—being fully united to God, the sovereign good. He shows, however, that he does not live a merely contemplative life, but cultivates his mind in useful literature and human sciences, which he uses to the honour of God. He makes the gospel of Christ truly a system of medicine, as it were, *la haute médecine*—a better medicine than the world had ever seen before ; and he details the mode of procedure employed by the Great

Physician (CHRISTUS MEDICUS BONUS), who, like the physicians of old, was also a teacher or tutor. He does not teach the method of the schools; he is strictly practical. The Logos is able to teach knowledge also, but not yet: he attends first to the regulation of the disposition and morals; he strengthens the soul by persuasive examples, like gentle medicines,—by his benevolent admonitions, dieting the sick to a perfect knowledge of the truth; for, in our phraseology, health differs from knowledge—the one being gained from medicine, the other from school discipline. Now, we never attempt to teach the sick man till he is quite recovered; nor are the precepts enforced on the sick man and the scholar of the same kind; for in the one case they will relate to the cure, in the other to the progress of learning. Thus the philanthropic Logos leads the cured and purified into an aptitude for perfect knowledge; by successive stages, they reach the mark of the true Christian Gnostic. He quotes the ancient physician Democritus, who says,—“Medicine cures the diseases of the body, but wisdom removes those of the soul.” Clement combines these: he finds them both in Jesus, the heavenly preceptor,—“The good Tutor, who is the wisdom (σοφία) and the reason (λογος) of the Father, and the Maker of man, cares for the whole of His creation; and being the complete Physician of human nature (*Christus humane nature medicus*), cures at once both soul and body.” In his “Exhortation to the Greeks,” in exposing the folly of the heathen religion, and setting forth the superior claims of the religion of Jesus, he uses illustrations

which indicate familiarity with many details of anatomical and physiological knowledge, and also an acquaintance with the practice of medicine. A peculiar interest attaches to his remarks on the seventh day, which indicate that on the physiology of the Sabbath, which has lately been the subject of professional discussion, he had some profound perceptions of truth. He says (*Strom.*, lib. v.),—"But that the seventh day is sacred, is not only acknowledged by the Hebrews, but also by the Gentiles; according to which revolves the whole universe, of all that are born to life, and of all which are produced by nature. Hesiod, indeed, thus says concerning it:—

" 'The first day is sacred, as is the fourth and the seventh.'

" And again,—'The seventh day once more, the glorious light of the sun.'

" And Homer:—'The seventh then arrived, the sacred day.'

" And,—'The seventh was sacred.'

" And again,—'The seventh day was at hand, in which all the series is completed.'

" And once more,—'On the seventh dawn we left the banks of Acheron.'

" Callimachus the poet also thus writes:—'All things were on the seventh, the perfect day.'

" And again,—'The seventh is among the good, yea, the seventh is the parent day.'

" And,—'The seventh day is first, the seventh day is the complement.'

" And,—'All things in the starry sky are formed in sevens, and shine in their ordained cycles.'

“ Also the elegies of Solon proclaim most wonderfully the seventh as more sacred.”

Had it been possible to bestow a more detailed examination on the writings of Clement of Alexandria, we might have been able to present still more conclusive evidence of his extensive medical knowledge. We have been much indebted to a curious series of treatises, entitled, “ Small Books on Great Subjects, edited by a few Well-Wishers to Knowledge” (Pickering, 1844). No. VII. of this series is devoted to the illustration of Christian Doctrine and Practice in the second century. The compiler remarks,—“ It has been his object to promote concord, by showing Christianity in the very garb she wore when conquering the world. It has been the labour of many years to go over the early Christian writers. He has found the views of Clement of Alexandria pervading the whole, and has chosen him as the representative of the early Church, because he has taken a larger survey of the practical part of Christianity than most of the writers that remain to us.” An interesting testimony to the value of the writings of Clement, also, is supplied, in “ A Concise View of the Succession of Sacred Literature to the year of our Lord 345,” by Adam Clark, A.M., published in 1807. This writer says (and his remarks are unfortunately nearly as true and applicable to our times as they were in 1807),—“ No English translation has yet been given of any part of St Clement’s works, which is much to be regretted, as none of the Greek fathers merit the attention of the British public better. A translation of his ‘ Pedagogue’ would be particularly useful ; but this is more

to be desired than expected in an age in which those superfoetations of common sense and reason, childish plays, and ridiculous and bombastic novels, are the general objects of attention. By such persons the solid and learned lessons of the Alexandrian catechist would not be relished." Of St Clement's *Stromata*, he says, "Many treatises, interesting both to religion and literature, might be formed out of them." We cannot sufficiently lament that the writings of this follower of Christ, who walked in His footsteps, while the memory of His bodily presence was fresh in the minds of His disciples, are yet to this day unknown to the English tongue. That we are losers by this neglect need not be made the subject of deliberate assertion, were it not that some one may be stimulated to supply such an egregious omission in the historical and ecclesiastical literature of Britain. That a better estimate than the oblivion to which they have been consigned would indicate, deserves to be put upon Clement and his writings, appears from Maurice's remarks in his "Lectures on Ecclesiastical History," published only last year. He says, "The books which Clement has bequeathed to us, though they are often censured as being learned and philosophical, and mystical, were, I am convinced, written with a more distinctly practical purpose, and produced a more practical effect than any which we have received from this (the second), or almost any other century. There is much which he did understand, which we have forgotten, and which we may be content to sit at his feet, or at the feet of the Teacher, to whom he refers

all his own wisdom, that we may learn. His *Stromata* is a treasure-house of information, respecting the opinions of men in the Church and in the world; a gathering together of the information which Clement had been accumulating since he was a youth. I do not know where we shall look for a purer or a truer man than this Clement of Alexandria. He seems to me that one of the old fathers whom we should all have revered most as a teacher, and loved best as a friend." Clement is recognised for the remarkably diffusive character of his learning. The general scope of his writings was to reconcile the intelligent unbelievers of his day to Christianity, by showing that there were features even in the antecedent heathenism which Christianity acknowledged. In this respect he did that which, as has been shown, his Master, whose honour he desired to promote, had done; and the practical excellences which are thus recognised are those which are more or less directly connected with the healing and care of the sick. It will be to our loss and disgrace if these precious and much-needed writings are not ere long made accessible to the English reader. It is universally acknowledged, that Christianity is not growing better as it is growing older, and some refreshment assuredly will await the humble inquirer at that phase of its existence upon earth which is so ably represented by St Clement.

From Eusebius we may glean some illustrations of the conjunction of Christianity and Medicine, in the persons of those worthy of mention in his history.

He mentions Melito, bishop of Sardis, in Asia (about A.D. 140), who is supposed to be the same with the angel or messenger of the Church of Sardis mentioned in Rev. iii. 1-6. Nought remains of his books but their titles, which are enumerated by Eusebius, among which we notice, Rules of Life, and of the Prophets; On the Nature of Man; Of the Formation of Man; Of the Senses, and their subjection to the Faith; Of the Soul, Body, and Mind; Of Hospitality. Eusebius also mentions "Theodotus, a physician and bishop of Laodicea, who, by his deeds, proved the reality of his name ('Given of God') and of his office. First, he excelled in his knowledge of the medical art as applied to the body, and next, was skilled in the cure of the soul. He had no peer in kindness, sincerity, and sympathy, and a zeal to help those who stood in need." Among the martyrs of Phœnicia, in the persecution under Diocletian and Maximian, he mentions the "godly pastors of the reasonable flock of Christ,—Tyrannion, bishop of Tyre; Zenobius, minister of Sidon, an excellent physician; and Silvanus, bishop of Emesa." The treatise "On the Nature of Man," by Nemesius, bishop of Emesa, who flourished about A.D. 380, throws some light on these sentences of Eusebius: it shows us what is the subject matter of a treatise on the Nature of Man, a subject which we find had engaged the pen of Melito, bishop of Sardis, more than two hundred years before the time of Nemesius; and it shows us also what were the subjects which engrossed the attention of a bishop of Emesa, so that we may conceive something of what

Silvanus, the martyred bishop of that see, may have been. This book of Nemeseius—*De Natura Hominis*—while it gives ample proof of the scriptural knowledge of its author, treats the subject throughout on a thoroughly physiological and anatomical basis; and we may observe that the same title attaches to one of the books of Hippocrates, the great father of scientific medicine—*Princeps omnium Medicorum*, as he was wont to be called. The work of Nemeseius is peculiarly interesting as having been regarded by John Fell, bishop of Oxford,—the editor of the edition published in Greek and Latin in the year 1671,—as containing a full enunciation of the great fact of the circulation of the blood, which had just been presented to that age as a discovery, by the illustrious Harvey. The anatomical and physiological knowledge of the good bishop is very wonderful, and renders the jealousy of his editor most excusable, lest the fame of any one should be augmented at his expense. Bishop Fell also asserts that the learned anatomist Sylvius, in his treatise “*De usu Bilis in Corporibus Animantium*,” had just reproduced what had been accurately narrated by his author nearly thirteen hundred years before. We quote from the Oxford edition the titles of some of the chapters of the work of Nemeseius, *De Natura Hominis*, which will give some idea of the character and contents of the works written under this title by the ancient authors. He treats, “*De anima ; De unione corporis et animæ ; De elementis ; De visu, tactu, gustu, auditu, odoratu ; De cogitatione ; De memoria ; De ratione et oratione ; De parte animæ irrationale, &c. ; De ægritu-*

dine; De metu; De ira; De pulsibus; De respiratione; De electione; De fato; De providentia, &c., &c. Such was the field occupied for research and discussion, and we doubt not also for practical usefulness in the service of his Master, by the bishop of A.D. 380; and it is one sufficiently removed from that which is regarded as the proper sphere of the bishop of the nineteenth century. It shows that what Clement says of his Master was true also of His servants up to the time of Nemeseius: "HE WAS THE COMPLETE PHYSICIAN OF HUMAN NATURE, CURING BOTH SOUL AND BODY."

The work of Nemeseius, also, is unfortunately still unknown to the English tongue; but has been recently, and for the first time, translated into the French. In 1844, M. Thibault published his translation, and, in his preface, makes some interesting remarks. He says,—“The name of Nemeseius, bishop of Emesa (now Hems, on the Orontes), is scarcely known among the learned; many historians of philosophy do not even mention him; notwithstanding, he ought to occupy an honourable place among the most illustrious names in science. The treatise *De la Nature de l'Homme* is a work of eminent merit. We find in it an excellent morality, a lively faith, lofty thoughts, solid reasoning, and a vast erudition. Not only is it of great importance in connection with the relations between Christianity and Philosophy; but it is of a still higher interest in connection with Physiology; for Nemeseius does not limit himself to the study in man of the intellectual and moral being, he applies also his delicate and judicious analysis to the physical being. It is not without astonish-

ment that we read the observations which he has written fifteen centuries ago upon the organs of the senses, upon the regular movement of dilatation and contraction of the arteries, which, he says, proceed from the heart; upon the phenomena of respiration, which he compares to that of combustion, &c. If we ask how this precious monument of the science of ancient times has been allowed to rest in forgetfulness, whilst it is so worthy of attention, and even of admiration, the best answer to be given is—*Habent sua fata libelli.*” M. Thibault presents also a notice of his author by M. De Gerando, a writer of deservedly high reputation (author of *Histoire Comparée des Systemes de Philosophie*, Paris, 1822), who remarks,—“ To a rare erudition, Nemeseius joins a merit still more rare at that epoch, especially among ecclesiastical writers, a knowledge of anatomy and physiology (?); he professes a great admiration of Galen, which, however, does not hinder him from modifying some of the views of this celebrated physician.” Again, M. De Gerando says,—“ We cannot be sufficiently surprised to see him appear thus alone, in the middle of a long series of ages, treading on the traces of Hippocrates and Aristotle; not less surprising it is to remark that he has received so little attention;—we do not find him quoted by any author of that age; the existence of his work is scarcely suspected by the moderns; no historian of philosophy has to this day given a summary of his treatise on the Nature of Man; and many do not even appear to have taken knowledge of him that he ever existed.”

These isolated and individually unimportant illustra-

tions of the practical as well as literary connection of Medicine with Christianity, are given in proof of our statement that the position under discussion can secure an ample support from historical records; and though we observe that this support can be easily overlooked in the ordinary perusal of Church documents, it is not the less real and available. This connection of practical medicine with Christianity is found continued throughout the dark ages in the hospitals and healing practices, and scanty literary productions of the various orders of the clergy, both secular and regular; notwithstanding the formal endeavours of various councils to dissociate the care of the sick from the duties of the higher Church officials. Those who, after their death, were deemed worthy of being canonized, are almost without exception famed for power over one disease or another; and many Popes and Bishops were equally famed for skill in physic as for ecclesiastical pre-eminence. For some ages the care of the sick seems to have been almost the only truly Christian feature which was retained by the Church, and even that was retained with difficulty. The Church had begun to repress inquiries after truth, and no small part of her misdirected energies fell upon the heads of enquiring physicians, many of whom were punished with death, or confined in inquisitorial dungeons, under pretence of following magical practices. Christianity undoubtedly was indebted for its extension and prevalence, among the pagan nations of the north of Europe and Asia, to the real or reputed power to heal diseases which was possessed and professed by

those earnest and energetic men who went forth as missionaries. As in the present day, in pagan countries the mere preacher of religious doctrine would not have been tolerated; but the cure of disease was ever a conclusive evidence of disinterested love, and a passport to the sympathies of all.

In connection with the revival of letters, divinity and physic were combined in the attainments of most of those who were at all distinguished for their learning and usefulness. Roger Bacon, in the thirteenth century, a Franciscan monk, practised medicine, on which he shed a sudden but short-lived splendour; which, however, was soon extinguished by the jealousy of his monkish brethren. Many of his writings were directed to medical subjects. In the fourteenth century Arnold of Villa Nova wrote a "Breviary of Practical Medicine," in which he describes a great many chemical remedies. He studied at Paris and Montpellier, and visited all the universities in Italy; he went also into Spain, and learnt of the Arabian physicians not only their skill in medicine, but their language. He was one of the first who studied Hippocrates, and adopted his system. He had studied theology as well as medicine, and was one of the best disputants of his age. He disputed in 1306, at Bourdeaux, with Martin de Athera, a Dominican, on some important Points, before Pope Clement V. He expressed his opinions rather too freely at Paris and in Arragon, particularly some which reflected upon the monks and the mass; which so incensed the clergy, that the Faculty of Theology at Paris, con-

demned fifteen positions which he had advanced—one of which was, *That the works of mercy and of medicine were more acceptable to God than the sacrifice of the altar*. At this time, also, the Inquisition was proceeding against Petrus de Apono, a physician and professor of Padua, surnamed the Reconciler, on account of his book (which he ventured to publish without the Pope's permission), entitled, "The Reconciler of Differences among Philosophers and Physicians" (*Conciliator differentiarum Philosophorum ac præcipue Medicorum*) ; he also wrote on poisons and their antidotes. Arnold retired to Frederick of Arragon, and there wrote his treatise on "The Government of Health ;" and his comments on the *Schola Salernitana*. He had been more highly valued in Italy than in France ; for, in the articles drawn up against Boniface VIII. by the Gallican council, one of them is, that he had approved of a book written by this Arnold, which had been before condemned for heresy at *Paris* ; and at the Council of Vienne, in 1313, Pope Clement wrote a circular letter to adjure every one, under their apostolical obedience, to discover where a treatise of the Practice of Physic, by Arnold, was concealed, which the author had obliged himself to make a present of to his Holiness, but being prevented by death, was not able to perform his promise. Freind further remarks that at this time, though the medical schools of Salernum, Naples, and Bologna had produced many men of learning and experience, yet the practice of physic was still in a great degree in the hands of the clergy, both regular and secular. This practice had at-

tracted notice for some time, and the author of "The Antiquities of the University of Paris" reckons it as one of the devil's stratagems (the daintiest morsel of Satan) to supplant religion, by drawing the clergy out of their convents, under a specious pretence of doing good to their sick languishing brethren ; but the abuse of it was regarded as so infamous that the Roman council, assembled by Pope Innocent in 1139, absolutely forbade all the clergy to meddle with physic. Succeeding councils in 1163, 1179, and 1216, enforced this order, on pain of excommunication ; and it was enacted, that all bishops, abbots, and priors who consent to this practice, and correct it not, shall be deprived of their dignities, and expelled from the Church. It was found that good physicians, however they might be esteemed as good Christians, were very little disposed to be good Churchmen. It would appear that this opposition of the Church was rather directed against the practice of surgery, embracing external applications and operative interference, than that of medicine proper, as now understood. Surgery was denounced as unfit for the hands of priests and men of letters, and excluded from the seats of learning, under the empty pretext, "*Ecclesia abhorret a sanguine,*" often expressed in its decrees, but never, except in this instance, acted on by the Church of Rome.

Among the energetic spirits which moved the European mind in the sixteenth century, and gave an impetus to the study of truth, Theophrastus Paracelsus holds an important place. He may be said to have

invented the science of chemistry ; some truths he certainly rescued from oblivion. He made his researches to bear very successfully upon the art of healing, to which profession he was specially devoted. His followers assumed the title of Theosophists, and were represented in all the enlightened countries of Europe, in England, France, Denmark, and Germany. All the heralds of this new philosophy had a striking air of piety and devotion ; and in propagating their system, proposed no other end than the advancement of the Divine glory, and the restoration of peace and concord in a divided Church, and they met with many sympathizers in so noble and generous a cause.

The character of Paracelsus has been, on the part of some, the subject of very severe animadversion, while others have regarded him as a genius almost without an equal. He has been called "The Luther of Physicians," but he is acknowledged by all to have done no small service in the reformation of medicine. He contributed to break up the bonds of mediæval prejudice and the authority of Galen and Aristotle, and he aided in the revival of the earlier Greek models, and especially of the Hippocratic writings. He had a high opinion of Luther, not less, however, than he had of himself. He said, "If I were to turn reformer, I would send both the Pope and the reformers to school." As an apology for this apparently harsh and conceited remark, we must notice that Luther himself was so little above the prejudices of his age, that he attributed the greater number of diseases to the devil, and set himself against the physicians, who regarded them

as the effect of natural causes. In connection with idiocy, Luther said,—“ Idiots are men in whom devils have established themselves ; and all the physicians who heal these infirmities, as though they proceeded from natural causes, are ignorant blockheads, who know nothing about the power of the demon. Eight years ago, I myself saw and touched, at Dessau, a child of this sort, who had no human parents, but had proceeded from the devil. He was twelve years old, and in outward form exactly resembled ordinary children. He did nothing but eat, consuming as much every day as four hearty labourers or threshers could. In most external aspects he was, as I have mentioned, just like other children ; but if any one touched him he yelled out like a mad creature, and with a peculiar sort of scream. I said to the princes of Anhalt, with whom I was at the time, ‘ If I had the ordering of things here, I would have that child thrown into the Moldau, at the risk of being held its murderer ;’ but the Elector of Saxony and the princes were not of my opinion in the matter.” The views of Luther on this subject certainly demanded some improvement. Paracelsus compared syphilis, which had spread as a plague over Europe in the end of the fifteenth century, to the infernal fire which consumed Sodom and Gomorrha. In 1526, he was called to the Chair of Medicine and Surgery at Basle, which had been secured to him by the recommendation of *Æcolampadius*. He here began the practice of teaching in the vulgar tongue. He gave the poor the benefit of his attentions gratuitously, a custom which was not practised by the

other physicians. After his death, in the hospital of St Stephen, at Strasbourg, in 1541, his library was found to consist of his Bible, a Concordance of the New Testament, and the Commentaries of St Jerome on the Gospels. "God," he said, "is on all subjects the first and most excellent of writers. The Holy Scriptures lead us unto all truth, and teach us all things—medicine, philosophy, and astronomy among the rest. Daniel, Ezekiel, and Moses, were wise in the knowledge of nature as well as divines. God is the source of all truth, which he unveils by the light of nature. Man events nothing, the devil reveals nothing. God had manifested himself in early times to the blinded pagans, Apollo, Esculapius, Machaon, Podalirius, and Hippocrates, and communicated to them the genius of medicine. The compassion of God is the only foundation of the art of healing, and not the great masters who have written in Greek and Latin."

Further, he says,—“Before the world comes to an end, a great many arts, which are generally regarded as the works of the devil, will be unveiled to the eyes of all; and then it will be recognised that the greater part of these effects depend upon natural forces.”

Throughout Europe in the twelfth, thirteenth, and fourteenth centuries, many strange aberrations of the mental powers were exhibited, which neither the science nor the religion of the times were able to explain; such were claimed specially as the proper subjects for treatment by the blinded priesthood. The dancers of St Vitus long supplied patients for the unavailing exorcism and sprinkling with holy water by

the priests, and on this field the medical inquirers came at once into collision with the priestly practitioners, who had already succeeded in putting a high price on their services. Applying the sound method of investigation derived from the Greek medicine, exorcism and spiritual remedies were declared inapplicable, and Paracelsus boldly opposed them. He first denied that the saints had anything to do with the infliction or cure of this mania. "We will not admit," says he, "that the saints have power to inflict disease. We dislike such nonsensical gossip as is not supported by symptoms." When once the physician stepped in to treat the sufferers, the priest stepped out; St Vitus lost his power, and his shrine showed a decrease of votaries. The fifteenth and sixteenth centuries saw the gradual decline of St John's dancers; and in the commencement of the seventeenth, the struggle between the Protestantism of the north and the superstition of the Ultramontanists swept over Europe like a purifying fire, and the belief in domestic house-plague demons, and especially the devils whom St Vitus banished, died and lost its power; at least, it ceased to exert that all-absorbing and crushing influence upon the human mind, which it had done for ages.

"The lunatic in the dark ages was good-naturedly given to the devil; he is not yet fully restored to God and humanity." Until the noble efforts of Vincent de Paul, in the seventeenth century, were crowned with success, the madman was, on the continent of Europe, either expelled from society as an outcast unworthy of care or compassion, or burnt as a sorcerer,

undeserving even of those rude forms of justice which prevailed. This pious man was a divine, and is now a saint of the Roman Church ; and if canonization ever was justifiable or excusable, it is so in this instance. He sacrificed everything for the interests of the insane ; he journeyed from land to land in the prosecution of his mission of mercy ; he wished to bring back the sympathies of our nature to their proper channels ; he proclaimed that the disordered mind was as much the visitation of God as the darkened eye, and that Christianity demanded of the humane, and virtuous, and powerful to protect, and the skilful to relieve, the one as well as the other. Nations responded to his call ; he became the emancipator of the diseased, the hated, and the persecuted, during all succeeding ages. Of the same type and mould as Rochefoucauld and Howard, he worthily obtained the glorious epitaph, " The Father of the Poor, the Steward of Providence." He was a monk, and from this circumstance perhaps, or because these recluses were then the principal depositaries of all knowledge, scientific as well as religious, in the countries to which his exertions were extended, to monks was the cure of the insane confided. For nearly two centuries they discharged this trust—how ignorantly and barbarously may be judged from the treatment known to have been pursued in a monastic establishment in the south of France, where every lunatic regularly received ten lashes a-day. To ascetics, however, who themselves gloried in lash and torture, this regimen might appear both beneficial and reasonable.

Until the Revolution, convents continued in France to be the only receptacles for the insane. Asylums had been begun to be established in Britain before that date. According to Mosheim, Vincent de Paul founded an order—the Priests of the Missions—to carry out his purposes, and under whose counsel and patronage were the Sisters of Charity, whose business it is to minister to the indigent in sickness. They originated with a noble lady, Louisa de Gras, and received the approbation of Clement IX. in 1660. In the Roman Church a society bears the name of St Vincent de Paul to this day, and the Sisters of Charity continue still to occupy a most influential position in all continental countries; in Great Britain the duty to which they are devoted urgently demands the sympathy and active exertions of Christian women.

Until a late period, the Faculty of Medicine in the University of Paris was under ecclesiastical law; and in England the College of Physicians dates its existence from the efforts of Thomas Linacre, aided by Cardinal Wolsey, under Henry VIII. (1518); previous to which time the medical profession was under the direction of the Church; the practitioner was licensed by the bishop, and received not a few of his laws from his hands. Linacre himself, in his old age, “took orders” in the Church, as his monument bears “*Aliquot annos anti-quam obierat Presbyter factus.*” He died 1524.

It is worthy of notice that Cardinal Wolsey was so convinced of the worthlessness of the ecclesiastical houses, that he proposed, and was prepared to carry out, the confiscation of the properties belonging to the monas-

teries in England ; and his plan was, to devote the proceeds of these to the establishment of hospitals, and colleges, and schools over the country. His successors confiscated the monastic property ; but instead of devoting it to the public good, the immense wealth and lands which the monasteries possessed were selfishly impropriated by private parties, and no public provision was made for the sick, the lame, or the blind, as was contemplated by Wolsey. We are unwilling to believe that it is too late to expect reparation for this wrong. The statutes bearing on the practice of medicine in England throw some light on the connection of medicine with the ecclesiastical institutions of the country. The statute 3 Henry VIII., c. 11, A.D. 1511, enacts “ That no person within the city of London, nor within seven miles of the same, take upon him to exercise or occupy as a physician or surgeon, except he be first examined, approved, and admitted by the Bishop of London, or by the Dean of St Paul’s for the time being, aided by four doctors of physic, or persons expert in surgery. That out of this circuit the party must be examined and approved of by the bishop of the diocese ; or, in case of his absence, by the vicar-general—either of them calling to their aid such expert persons as were necessary. The rights of the Universities of Oxford and Cambridge are not hereby infringed.” In 1522, the statute 14 and 15 Henry VIII., c. 5, confirms the charter, granted four years previously, of the foundation of the College of Physicians. The College was entrusted with the exclusive power of granting licences to practise physic

within seven miles of London ; and throughout England, the right was shared by the Universities of Oxford and Cambridge. The statute 34 and 35 Henry VIII., c. 8, 1542, is very curious. It complains that "the Fellowship of Surgeons of London, minding only their own lucre, and nothing of the profit or ease of the patient, have sued, troubled, or vexed divers honest persons, as well men as women, whom God hath endued with the knowledge of the nature, kind, and operation of certain herbs, roots, and waters, and the using and ministering of them to such as have been pained with customable diseases, as women's breasts being sore, a fire and the web on the eye, incomes of hands, burnings, scaldings, sore mouths, the stone, strangury, saucelium, and morphew, and such like diseases * * * done only for neighbourhood and God's sake, and of pity and charity." It enacts, therefore, "That it shall be lawful to every person being the King's subject, having knowledge and experience of the nature of herbs, roots, and waters, or of the operation of the same by speculation or practice," to apply them to any outward sore or other of the diseases already named, or similar diseases, "without suit, vexation, trouble, penalty, or loss of their goods, the foresaid statute (3 Henry VIII.), or any other Act notwithstanding." By the statute 18 Geo. II., c. 15, the union of barbers and surgeons was dissolved, the power of the College of Surgeons to license within the circuit of London was confirmed, and the power of the Bishop of London and the Dean of St Paul's to license surgeons within the district was virtually repealed.

That these incidents, and their bearing on the history of the Church, should have been altogether overlooked by all the ecclesiastical historians of later times, will be regarded as very inexplicable; and truly it is so. The fact, however, is clear, and we regard it as the most conclusive proof of that which is acknowledged by all who have closely examined into the history of the Church, that a thorough and trustworthy Church history has yet to be written. (The present state of the history of medicine has elicited a similar remark.) The complete ignoring of a feature so prominent in the ministry of the Great Author of Christianity, and continued for so many ages in the Church, is not creditable to those who have undertaken to set forth in order the history of Christ and His truth. It is satisfactory, however, to find one among the very latest authors on Church History thus candidly giving his reasons for the omission, of which he is fully conscious. In estimating several of the influences which were in active operation upon the Church in the second century, Professor Maurice notices the physical—*i.e.*, the medical—philosophers in these terms:—"I have one more class of influences to mention, which I think I ought not to pass over, because they must have been powerful, though the subject is one which I do not at all understand, and could not speak much of, without exposing my ignorance. Galen, the great physician, belongs to this age." Of this same Galen we may remark, it is recorded that, in his advanced years, from admiration, and a conviction of the truth of the mi-

acles of healing performed by our Saviour, he had embraced Christianity, and that he died, about A.D. 200, on the sea-coast of Judæa, whither he had gone to witness the healings which were still performed by the disciples of Christ. In alluding to this incident, Moir, in his "Ancient History of Medicine," remarks,—“ We have a pleasure in thinking that this great physician and philosopher, who had examined all the mysteries of the ancient systems, medical and philosophical, may have died a convert to that of Him who proclaimed peace on earth, goodwill to men.” Most surely the medical philosophers ought to be well understood by those who would write the history of the times over which they exerted so great an influence. Eusebius speaks of some in the ancient Church, among whom “ Aristotle and Theophrastus are highly esteemed, and as to Galen, he is even, perhaps, worshipped by some ;” evidence sufficiently conclusive that these ancient medical authorities were neither unknown nor undervalued, at least by a portion of the early Church.

In his excellent compendium of Ecclesiastical History, Gieseler enumerates various pursuits and sciences, a knowledge of which he regards as essential to the student or writer of ecclesiastical history. He says,—“ It is scientifically co-ordinate with political history, the history of philosophy, and the history of literature, with which it stands in so close relationship that, to be fully understood, it can as little dispense with their aid as they can with it ; besides, it requires, as other historical studies do, historical geography, chronology, philology, diplomacy, numismatics, heraldry, and de-

rives special assistance from ecclesiastical geography and statistics." Everything is here enumerated but the right thing,—everything but medicine and medical history,—which, we do not hesitate to assert, would give more aid in the right understanding of Christ and Christianity, than all the rest put together.

It is not forgotten that the connection of medicine with the priesthood in all phases of its existence, both in the old world and under the Christian name, presents very many features which are not fitted to recommend it to the favourable consideration of thinking men ; and, on this account, an almost universal prejudice now prevails against such an alliance. It will require a very careful and deliberate appreciation of the tremendous issues which depend upon the observance or neglect of the mind of Christ, expressed in His commands in reference to the healing of the sick, to enable those who are in any degree familiar with the evils and abuses which attended the discharge of it by the priests and religious orders, to welcome what seems to be the re-establishment of that alliance. It will be said that it is only when medicine is dissociated from the priesthood, that it bears any really good and worthy fruits ; it is only when free from sacerdotal influence that medicine is deserving of our honour, as in the era of Hippocrates, and since the Reformation in the sixteenth century ;—then medicine, indeed, stands forth as a balm for the sorrows of humanity. The prejudice against priestly medicine is not by any means without a just foundation. The ignorance, superstition, and immoralities of the an-

cient priest-physicians attracted the notice of the Greek poets. The most of the distinguished schismatics and opponents of Christianity in the early ages, gave great prominence to deliverance from disease. Apollonius of Tyana even, in this respect, was regarded as a rival of the Lord Jesus Christ himself. In later times, the various orders—military, and ecclesiastical, and lay—which were extemporized in the Roman Church, as well as the clergy, both secular and regular, accepted the duty of attendance upon and healing the sick. Ignatius de Loyola and Francis Xavier were personally devoted to the care of the suffering, and did not overlook this powerful influence in elaborating their system ; and the healing of diseases has always occupied a prominent place in the labours of the Jesuits, though they have, we think unfairly, been charged with adopting this department of labour from altogether sinister motives.¹ Some advocates of medical missions have even pointed to the successful practice of physic by the Jesuits, as one reason why medical agency ought to be employed by Protestant missionaries, on the principle, *fas est et ab hoste doceri*.

This matter, however, must be looked at calmly. The abuse of an agency, powerful for good above any other element in human society, will not be accepted by thoughtful men as any proof, or even presumption, that it is incapable of being used for a righteous and God-glorifying purpose, even though it may be shown that the very excellence of the power has only enabled unholy men to employ it more effectively to execute

¹ See Appendix YY.

their purposes. In the great contest between good and evil, such an assumption, of the weapons of light, by the enemies of God and men is to be expected ;—" For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel ; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness ; whose end shall be according to their works." A single reflection will show that it was not the connection with religion that made medicine so barren and fruitless ; was it not rather an influence, subtle and powerful, which the priesthood wielded, and made all that they were entrusted with not only powerless for good, but prolific of all that enchained and degraded the human mind. Sacerdotal power has ever tended to repress human progress, and has exerted an evil influence upon the whole range of human interests ; and medicine, among other things, suffered by the contact. To the priesthood was entrusted the key of knowledge, but they took it away from those for whose benefit they had received it ; they entered not in themselves, and them that were entering in they hindered. The truly devout and intelligent follower of Jesus, however, will not allow these meretricious attempts to do His work, to withdraw his confidence in the sufficiency, and efficiency, and practicability of the grand Scheme of man's redemption from sin and all its bitter fruits, which the Divine Harmonizer undertook and perfected, and which He invites His followers to aid in applying to humanity. Let us, then, without fear, give it full sway. The har-

mony of healing the sick and preaching the gospel is too well authenticated to allow of any doubt being entertained of the propriety of their union. Most certainly, had the Christian Church continued in the path of obedience and purity, as she was directed by the precepts and example of her Divine Founder, the practice of medicine would have been maintained as an essential part of her duty to the world ; and had she discharged her trust in the spirit which her Master prescribed, the Christian priesthood would have sustained a character and an influence very different from that which they possess in the nineteenth century of the Christian era.

In all ages, the glorious declaration of the apostle (1 Cor. i. 27) has been amply verified in the operations of the Gospel,—“God hath chosen the foolish things of the world to confound the wise ; * * * and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.” A great part of the effects of the Gospel always remains hidden from the eyes of the majority of men, and hence finds no place in the pages of history. So much the more foolish is it to judge of Christianity in any age from what appears on the surface, and so much the more necessary is it for an historical observer to search in every direction for those rays of light which are scattered through the general darkness. Rightly to interpret the past, the Christian Religion must be viewed as having a wider basis and sphere of operation than that which is allotted to it in the theological systems and ecclesias-

tical order of recent times. Even in the great event of the sixteenth century, as we have very casually indicated, other important elements besides those of a purely theological character, must be recognised as preparing the minds of men for breaking the thralldom in which they had been held; and had these elements, instead of being ignored and extruded, as they were, by the ecclesiastical or priestly element, been allowed to operate in the development and consolidation of the Protestant policy, the resulting system, without doubt, would have been better fitted to oppose and repress error, and to establish truth, than it has proved to be. In order faithfully to represent a whole Gospel, the purer faith of Protestantism requires its complement in a holy practice, adapted to man's necessities, and in accordance with the Saviour's will; for indeed, "faith, if it have not works, is dead, being alone."

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, . . . and let us run with patience the race that is set before us, looking unto Jesus."—HEB. xii. 1, 2.

"Blessed are they that do His commandments, that they may have right to the tree of life. . . . The leaves of the tree were for the healing of the nations."—REV. xxii. 14, 2.

"*Physicæ hæ veritates fundamentum altissimæ et perfectissimæ Ethicæ.*"
—DESCARTES.

VII.

CONCLUSION.

*“ Nunc lege, nunc ora, nunc cum fervore labora :
Sic erit hora brevis, et labor ille levis.”*

“ Do the duty which lies nearest thee, which thou knowest to be a duty, thy second duty will already have become clearer.”—CARLYLE.

“ I speak as to wise men ; judge ye what I say.”—1 COR. x. 15.

It appears to be a just and legitimate deduction from what has been advanced, that the practice of the healing art was intended by the great Author of Christianity to be established as an essential part of the duty to which He called His followers in making them fellow-workers with Himself, in accomplishing His purposes among men ; that, indeed, the healing of the sick should be a cardinal article in the proper official business of His Church ; and that, in prosecuting this work, His followers ought to be the agents in using all the available remedies for disease which have been so abundantly stored up throughout His whole creation ; for, most surely, these will best fulfil His intentions in endowing them with their remedial properties, when used by His servants, in His name and to His glory.

“ For every plant and every flower,
Medicinal, derives its power,
From Jesus' balmy name.”

To give a more formal and positive enunciation of the chief propositions involved in this inquiry, and the conclusions to which they lead—it is to be noted, that the healing of the sick appears as the distinctive characteristic of the active labours sustained by the Lord Jesus Christ while declaring Himself as the Redeemer of men, the Deliverer from sin, and the Destroyer of the works of the devil. He gave commandment that this work should occupy an equally prominent place in the labours of His disciples, without any limitation as to time or circumstances. By all classes of His followers, whose doings are recorded in Scripture,—the apostles, the seventy disciples, the deacons, the elders,—this duty was accepted and discharged; and the example and commands of Christ in reference to this object, are enforced by direct precept in the New Testament, as a duty devolving on all their successors. It is found, further, that in the prosecution of this work, Christ himself condescended to employ the means and manner of procedure ordinarily followed in His time, and which were believed to be necessary and efficient agents in the cure of disease; and of the apostles it is expressly recorded, that they employed a remedy for disease in general use by the medical practitioners of the ancient world, and which the science and experience of these later days have accepted as a valuable means of cure for very many diseases. In employing this natural remedy for disease, it is maintained that the apostles most certainly had the approval and sanction of their Lord, the great Healer. Some admit, from the report

given of their proceedings, that probably it was expressly appointed by Christ in the commission given to the twelve when they were sent to heal the sick.¹ For many ages this holy work has been treated as altogether a secondary or subordinate feature in the Christian system. It has been grievously perverted from its original intention, and has been degraded from the honourable position so unequivocally assigned to it by the example and command of Christ, until in these days it stands wholly dissociated from His Church, as a purely secular occupation. It was cast out by the clergy of the middle ages, from among their functions, as an unclean thing; and their decision stands yet unreversed, homologated universally by the Church of Christ. In attempting to preach the gospel in foreign lands, however, the churches have discovered that the necessity for the exercise of the merciful avocation of healing the sick, as a part of the Church's duty, continues to exist in undiminished intensity. The healer is found to be indispensable, if any satisfactory progress is to be secured by Christian missions to the heathen; and the employment of the ordinary resources of medicine is effectual in meeting this felt inefficiency in missionary agency.

Thus the duty of ministering to the sick comes down to these later days, consecrated by the command and example of Jesus. His example and precept combine to give it nothing less than a first place in the Christian system. His command was received and acted on by all his followers, whose doings are re-

¹ See Appendix ZZ.

corded in Scripture ; and it is continued onwards, with all the attributes of a statute for perpetual observance. Under His blessed rule, no person, no place, no time is exempted from its operation. The objects to which it is directed are as clamant as they ever were ; all manner of sickness and all manner of disease abound everywhere ; and the suffering and the sorrowful are still the objects of the Divine Saviour's compassion. The means for perfectly fulfilling this command, according to its intention, are abundantly provided, and are brought by intelligent research fully within the reach of the followers of Christ. None but the Christian, "thoroughly furnished," is qualified to employ these means with full effect for the deliverance and well-being of the victims of disease ; for the healing of the sick, as an essential element in the alleviation of human woe, pre-eminently devolves upon the Church of Christ. To the faithful and engrossing discharge of this duty the Christian is called, by the most sacred and conclusive of all warrants ; and upon no admitted principle of Christian action can its neglect or delegation be justified, so long as occasions for its exercise are presented,—while there is a remnant of unsaved or suffering humanity.

These propositions and conclusions being accepted, and the work of healing restored to its due place in the Christian system, the Healer of the sick may claim a place as a minister of Christ, subordinate only to the great living Head of the Church ; and the ministry of healing, being recognised as essential to the integrity and efficiency of His body, will employ, in

the alleviation and prevention of disease, and for the general physical wellbeing of men, all the resources of scientific medicine, whether therapeutical or hygienic. The Christian Healer will find scope enough for the exercise of his energies in the application of the so-called natural remedies already known for the cure of disease, and need not lament the absence of miraculous powers. He may well be content with the sentiment of Luther, "I would rather do the will of God than work miracles."

Not a few questions of transcendent interest and importance depend on the reception of these conclusions; and some difficulties also, formidable enough to many, will arise from their apparent incompatibility with the established systems of Church doctrine and order. But, if the imperfections of this statement of the argument do not exhaust the patience of thoughtful Christian men, and thus prevent due attention being given to all the bearings of the subject, there is assuredly enough of life and active love for the simple truth as it is in Jesus, to welcome deductions which only tend to advance the grand aim of the gospel of Christ,—“Glory to God in the highest, and on earth PEACE, good will toward men.”

To detail the many weighty considerations which ought to persuade or compel to the acceptance of the essential part of the argument, would require more space than has been devoted to the whole discussion; at present, it must suffice to say, that the good results of the acknowledgment of the healing art as an essential ingredient in the machinery which the Redeemer

has established for carrying out His purposes, will all redound to the true interests of the Church of Christ. It will unfold to these later times a new phase in the character and person of our adorable Lord and Saviour; it will throw light upon many obscure and much controverted portions of Scripture; it will lead the ministers of Christ into a more practical and useful, a more humanitarian range of study, observation, and action; and it will incalculably augment their just and righteous influence among their fellow-men, whether in the Church or beyond her pale.

All this, and much more it will do. It will supply a means of escape from the dangers and difficulties with which the Church is now encompassed, for it provides an opportunity for co-operation for a common, elevating, truly human, and Christian purpose, that which is necessary for bringing about the great desideratum of the age,—a really living union of the churches. True alliance is impossible without such a practical purpose; and free co-operation is what the churches require, in order to recover and develop their lost powers. A gentleman who has, with rare earnestness, advocated the claims of medical missions on the Church, has said that which we could not say so well, and we therefore present his words:—“Here is an imitation of Christ, the verisimilitude of which no one can deny. Here is a work so Catholic in its character, that every church alike will feel its beneficial influence. ‘We pray for the coming of Christ’s kingdom, and wonder at times that our heartless, disunited, inconsistent prayers, have not been

more successful, while all the time we have been rejecting the means so largely put already into our hands,'—means which experience sanctions, and which reason approves,—means which apostles and evangelists exemplified, which Christ himself condescended to employ,—nay, which were determined in the counsels of heaven from all eternity."¹ Most happily, too, no attempt at uniformity is required to carry this purpose into practical operation ; for under every name and garb the Christian may establish his claim to his Saviour's commendation,—“ I was sick, and ye visited me. * * * Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

Many, however, will at once perceive that the acceptance of the duty of ministering to the physical necessities of man, and thus replacing the healing of the sick among the functions of the ministry in the Church, will interfere with, and overturn many practices and pretensions which are sheltered under the name of Christ ; for there is very much “ wood, and hay, and stubble,” which the waywardness of past ages has unfortunately allowed to accumulate both on the doctrines and the external order inculcated by the great Head of the Church ; and there is much worse,—for there is unrighteous power wielded, even as a rod of iron, to the grievous wrong of humanity, the most unjust and God-defying power on earth, and this in the name of Christ and His Church. Who, therefore, will lament if the Church is found to possess a power which will

¹ Kenneth M'Queen, Esq. “ Considerations on the Subject of Medical Missions to India.” Kennedy, Edinburgh, 1851, p. 39.

enable her *effectually* to PROTEST against these unholy usurpations. Day by day, the conviction is pressing with increasing intensity on the consciences of the most faithful followers of Christ, that a time and occasion for testing and trial of the churches is needed. One who occupies a high and honourable place among the active labourers in the Gospel, and who knows better than many of his fellows the true condition and capacity for truly Christian action of the churches at the present day, indicates a very simple but an all-sufficient means of escape from impending dangers. "The Church," Dr Duff says, "that will be found most faithful, in *acting out* the mind of Christ *in all things*, is the Church that will survive the fires in which all our principles and practices may soon be tried." Certain it is, that no ordinary privilege and blessing will be enjoyed by those churches who, in due time, do *repent* and DO THE FIRST WORKS.

We must be excused, if we seem to attach an undue importance to the recognition of this alliance of Christianity and Medicine ; for, most surely, if the general positions and views now enunciated be found legitimately to accord with, and be deducible from, the expressed mind of Christ, it would be impossible to exaggerate either the evils which must have accrued from its neglect, or the blessed issues which would attend its practical recognition and re-establishment in its primitive completeness and simplicity. If they do not so accord with the mind of Christ, this certainly is capable of being demonstrated by the learning and critical acumen of the nineteenth century ; and the fallacy or

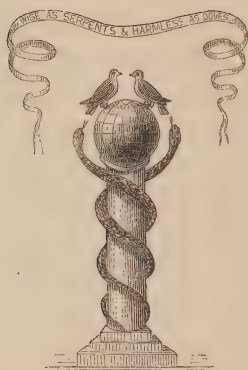
oversight which has misled us, ought to be easily detected and exposed. To this issue it is earnestly desired that the question may be confined ; on it all criticism and free discussion will be gladly welcomed, but, in the first instance, on no other.

To conclude this disquisition, we shall assume that the conviction has been carried home to the minds of some of the followers of Christ, that a great omission has been perpetrated in the conduct of His Church ; and that with them the one engrossing consideration is—how is this omission to be supplied, and the evils which it has produced remedied and arrested ? This is the only worthy, the one grand issue to the investigation, and it is one which will require very much wisdom and self-abnegation on the part of those who would aid in its realization. Here we would only remark that the prevalent timid conservatism of the existing Medical and Ecclesiastical organizations seriously limits our expectations of the aid which they might render, still we believe that some of their adherents will be able to lay aside all functional superfluities, and enter on the lowly path so patiently trodden by their Lord, and which it has been our aim to trace. Our chief hope is, that from amidst the complicated order—or rather disorder—now existing in the Church of Christ, many may hear and literally obey the gracious words of their Saviour God,—“ COME UNTO ME ;” “ LEARN OF ME ;” “ FOLLOW ME.” Yes, we do expect, that many who have given themselves to the Lord, may give themselves in His name to the thorough prosecution of the whole range of medical science, for

such a course of preparation, in accordance with the apostolic injunction, "is profitable," "that the man of God may be perfect, thoroughly furnished unto all good works." Giving themselves thus to His service, their aim will be towards a better than the current systems of medicine—even that which would strive, by a due conformity to all the will of God, after the preservation of health, and the prevention rather than the mere cure or alleviation of disease. The Church and the world alike, even more urgently than the land of Egypt in her great extremity, require men "discreet and wise,"—men "in whom the Spirit of God is,"—to set over this business, in order that it may be adequately done. Let them come, then, to this sacred and solemn work, to which God so plainly calls them; He will supply all their need. As He sent Joseph of old, He would even now send such "to save much people alive."

"Be ye therefore imitators of God, as dear children."—EPH. v. 1.

"Now the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."—HEB. xiii. 20, 21.



THE PHYSICIAN'S HYMN.

[The following hymn so fully and faithfully expresses the realization of the practical issue contemplated in this Essay, viz.,—healing the sick in the name and at the command of the Lord Jesus Christ,—that no apology is offered for presenting it in this place. The Author is unknown. It was first published, so far as is known, in the “Lectures on Medical Missions,” 1849.]

PHYSICIAN, friend of humankind,
 Whose pitying love is pleased to find
 A cure for every ill ;
 By Thee raised up, by Thee bestowed,
 To do my fellow-creatures good,
 I come to serve Thy will.

I come not like the sordid herd,
 Who, mad for honour or reward,
 Abuse the healing art ;
 Nor thirst of praise, nor lust of gain,
 But kind concern at human pain,
 And love, constrain my heart.

On Thee I fix my single eye—
 Thee only seek to glorify,
 And make Thy goodness known ;
 Resolved, if Thou my labours bless,
 To give Thee back my whole success—
 To praise my God alone.

The friendly properties that flow
 Through Nature's various works, I know
 The fountain whence they came ;
 And every plant and every flower
 Medicinal, derives its power
 From Jesus' balmy name.

Confiding in that name alone,
 Jesus, I in Thy name go on
 To tend Thy sick and poor.
 Dispenser of Thy medicines I,
 But Thou the blessing must supply—
 But Thou must give the cure.

For this I humbly wait on Thee,
The servant of Thy servants see
 Devoted to Thy will ;
Determined in Thy steps to go,
And help the sickly sons of wo,
 Who groan Thy help to feel.

Afflicted by Thy gracious hand,
They now may justly all demand
 My instrumental care ;
Thy patients, Lord, shall still be mine,
And to my weak attempts I join
 My strong, effectual prayer.

O, while Thou giv'st their bodies ease,
Convince them of their worst disease—
 The sickness of the mind ;
And let them groan, by sin opprest,
Till, coming unto Thee for rest,
 Rest to their souls they find.

With these, and every sin-sick soul,
I come myself to be made whole,
 And wait Thy sovereign word ;
Thou canst, I know, Thou dost forgive,
But let me without sinning live,
 To perfect love restored.

Myself, alas ! I cannot heal,
But Thou canst every seed expel
 Of sin out of my heart.
Thine utmost saving health display,
And purge my inbred plague away,
 And make me as Thou art.

Till then, in Thy blest hands I am ;
And still in faith the grace I claim
 To all believers given.
Perfect the cure in me begun,
And when my work on earth is done,
 Receive me up to heaven.

APPENDIX OF NOTES.

[In the Appendix notices are presented, which illustrate the coincidence with the general scope of this Essay, of remarks made by observers, from various points of view, of the actual state of the Church. Some of the more remote, but very important bearings of the question are also referred to, perhaps even more fully than the argument strictly required.]

NOTE A, page 23.

“IF, with scientific attainments, missionaries combined the profession of physic, it would be attended with many advantages ; for there is something suspicious in a foreigner remaining long in a country without an openly-defined object. The character of the physician has always been highly honoured in the East, and would give an easy and unsuspected admission to a familiar intercourse with all classes and creeds.” “He who is a physician is pardoned for being a Christian ; religious and national prejudices disappear before him ; all hearts and harems are opened ; and he is welcomed as if he were carrying to the dying the elixir of immortality. He, more than any one else, possesses the *mollia tempora fandi*.” “The employment of physicians as missionaries, which has only very lately and very partially been practised, has been attended, on the limited scale on which it has been tried, with yet happier results than could reason-

ably have been expected. It has opened a new fountain of humanity in the hard and selfish breasts of distant nations, to see the strange spectacle of a man, in imitation of his Saviour, 'going about doing good,' and healing the sick. Those who are insensible to the diseases of the mind, feel with sufficient acuteness the diseases of their bodies; and though missionaries may complain of the want of listeners, a missionary physician has no reason to complain of the want of patients; nor has he reason to lament the want of success in treating the cases that are submitted to him." "What interest would the residence of an intelligent physician possess at Jerusalem,—of one who was a physician indeed, in the largest sense of the term, and wise in the knowledge of nature. We need such a commentator even for the Scriptures; an intelligent and resident spectator, to view and to record again the same natural appearances which were viewed by the sacred writers of old, that we may stand again in their position, see anew the same objects, and affix the same significance to their terms. What a benefactor he might be to the weary pilgrims from distant lands, who might return home with prolonged life, and carrying with them the words of that life which will never end! The Moslems despise the Franks, but not the Frank physician. The Caliphs themselves owed much of their fame and their intelligence to the Nazarene doctors, who communicated to them not only the art of healing, but much of the various knowledge of the Greeks."—Art. "Missions," *Ency. Brit.*, 7th ed. By Mr DOUGLAS of Cavers.

"In the course of his journey homewards from Bokhara, the Rev. Dr Wolff passed through Damascus, and saw Dr Thompson (medical missionary there). He

has since published a very strong testimony in favour of his zeal and success in conciliating the regards and attention of the bigoted Mohammedans around him. The Rev. Dr thus expresses himself:—‘I am deeply convinced that *incalculable benefit* has been conferred on the eastern world by the mission of Dr Thompson, for I have learned, not only from Europeans, but also from Armenians and Turks, at Constantinople, how zealously and successfully he has been engaged at Damascus.’ ‘I am sure that a medical man would most powerfully subserve the promotion of Christianity in the East. Our dear Lord did not, without good reason, endow his disciples with the gift of healing all manner of diseases.’—*Report of Edin. Med. Miss. Soc.*, 1846.

NOTE B, page 23.

“It seems to me, indeed, having regard to the example of the Lord, that the principle of the Medical Missionary Society is a principle of fundamental moment to the success of the missionary cause.”—Rev. Dr ROBERTSON, Professor of Ecclesiastical History in the University of Edinburgh.

“MEDICAL MISSIONS are the sign of a new influence leavening the missionary mind of the Church,—the diagnosis of a hidden, healthful stream of thought that has set in, and is destined to affect the entire missionary enterprise. That this more comprehensive conception of missions should have awaited the discovery of experience, whilst it might have been fresh drawn from the fount of missions, is remarkable. It is a view of missions interwoven with the entire history of New Testament missionary operations. ‘Having

compassion on the multitude' is the key that unlocks the mission character of the Christian miracles. The outward type that is to reveal the missionary's higher function, and become figure and earnest of its blessings, may vary with the changing conditions of heathenism. But whether it be the healer, the teacher, or the civilizer, with his agricultural and mechanical skill, who acts a part in combination with the missionary, the object is the same as with the miracles of compassion of an earlier age,—to represent and conciliate attention to the Gospel message, as one of good-will. A Duff may embody the principle in a teaching agency, and, through the boon of education, prefigure and prepare a welcome for the higher spiritual education,—a Williams may embody it in his labours amongst a ruder people, in the fascinations of the mechanic arts,—a Gutzlaff and a Livingstone, in the never-failing attractions of healing skill, conferring by its administration immediate personal physical benefits ; but in all, the principle is the same,—a principle which, having its most intelligible illustration and perfect expression in medical missions, gives them a double claim on the support of an age which is gathering elements for the solution of the highest problem of the Church—the *Model of Missions*."—REV. GEO. LEWIS.

The importance of the conjunction of missionary and medical functions has recently received a new illustration, and has been accepted as a great historical fact in connection with one quarter of the globe. Dr Livingstone, agent of the London Missionary Society, as a missionary and as a physician, has traversed regions of Africa, and associated with tribes of its people hitherto unknown to Europeans. After sixteen years sojourn in the wilds of Africa, he brings the

latest but far from the least token of the value of this evangelistic power. The results of his labours now resumed on behalf of Africa, it is hoped may soon be shown to be commensurate with the rare enterprise and qualifications of the earnest missionary, moulded as he has been after the primitive model.

NOTE C, page 26.

- I. "Lectures on Medical Missions, delivered at the instance of the Edinburgh Medical Missionary Society." (Sutherland and Knox, Edin. 1849.) This is the most complete treatise on the subject which has yet appeared. The volume contains a Prefatory Essay, by Professor Alison, and,—1. Introductory Lecture, by Professor Miller.—2. On the Importance of Medical Missions, by Rev. Mr Swan.—3. On the Qualifications of a Medical Missionary, by William Brown, Esq.—4. On the Duties of a Medical Missionary, by Rev. Jonathan Watson.—5. On the Sacredness of Medicine as a Profession, by Dr George Wilson.—6. On the Responsibilities attaching to the Profession of Medicine, by Dr Coldstream.
- II. "Addresses to Medical Students ; delivered also at the instance of the Edinburgh Society." (A. and C. Black, Edin. 1856.) This volume contains an important history of Medical Missions, by Dr Coldstream, to which we especially invite attention.
- III. Annual Reports, and the Occasional Papers (I.

to XIX.) which have been issued for several years by the same Society.

- IV. "The Claims of the Missionary Enterprise on the Medical Profession." By Daniel J. MacGowan, M.D., Medical Missionary in China. Reprinted from the American Edition, with Notes. (Kennedy, Edin. 1847.)
- V. "Considerations Addressed to the Friends and Contributors to the Funds of Foreign Missions." By Kenneth MacQueen, Esq., Edin. 1849. Second series of do. do., Edin. 1851.
- VI. "The Scriptural Warrant for the Employment of Medical Agency in connection with Christian Missions." By the Rev. Andrew Thomson, D.D., Edin. Reprinted from "Evangelical Christendom," 1850.
- VII. "The Medical Profession the Complement of the Christian Ministry." By the Rev. James Robertson, D.D., Professor of Divinity and Ecclesiastical History in the University of Edinburgh. (Edin. 1855.)
- VIII. "Hints on Missions," 1822 ; and Article "Missions," Encyclopædia Britannica, 7th Edition. By James Douglas, Esq., of Cavers.
- IX. Discussions, more or less extended, have been devoted to the subject of Medical Missions in almost every one of the missionary and religious periodicals. That in the Presbyterian Review for Oct. 1843, is especially worthy of notice ; also a paper by the Rev. H. M. Scudder, Arcot, Madras, in American Missionary Herald, April 1852.

*List of Protestant Medical Missionaries, with their Stations, &c., from
"Report of Edinburgh Medical Missionary Society," 1849.*

Name.	Date of Settlement.	Station.	By Whom sent.	Accommodation.
E. Mc'Gowan, M.D.....	1842	Jerusalem	L. S. P. C. J.	Hospital.
J. C. Nicol, M.D.	1844	Do.	Do.	Do. & Dispens.
James B. Thompson, M.D.	1843	Damascus	Self-supported.	Dispensary.
Henry A. De Forest, M.D.	...	Beyroot	A. B. C. F. M.	
C. V. A. Van Dyck, M.D....	...	Abeih, Lebapon ...	Do.	
— Kiel	1844	Safet	L. S. P. C. J.	
Assaad Y. Kayat	1847	Jaffa	Self-supported.	Dispensary.
Austin H. Wright, M.D. ...	1842	Oroomiah	A. B. C. F. M.	
Azariah Smith, M.D.....	1843	Mosul	Do.	
John Scudder, M.D.	1847	Madura	Do.	
Sam. F. Green, M.D.....	1847	Manepy, Ceylon ...	Do.	
Nathan Ward, M.D.	Batticotta, Ceylon	Self-supported.	
Daniel B. Bradley, M.D.	Bankok, Siam	Do.	
Rev. Peter Parker, M.D. ...	1834	Canton	A. B. C. F. M.	Hospital.
Rev. D. Ball, M.D.....	1838	Do.	Do.	Dispensary.
Benjamin Hobson, M.D. ...	1839	Do.	L. M. S.	Hospital.
J. H. Hirschberg	1847	Do.	Do.	Hospital.
W. C. Cumming, M.D.	1840	Amoy	Self-supported.	
James Hyslop.....	1847	Do.	Do.	
J. C. Hepburn, M.D.....	1841	Do.	Do.	
W. Lockhart, M.D.....	1838	Shanghai	A. G. A. B.	Hospital.
D. J. Macgowan, M.D.	1843	Ningpo	A. B. B. F. M.	Dispensary.
D. B. Mc'Cartee, M.D.	1844	Do.	A. G. A. B.	
Rev. T. Devan, M.D.....	1844	Hong-Kong	A. B. B. F. M.	
Rev. A. P. Happer, M.D. ...	1844	Do.	A. G. A. B.	
Rev. B. J. Bettelheim, M.D.	1845	Loo-Choo	L. N. M.	
Dwight Baldwin, M.D.....	1844	{ Maui, Sandwich Is.	A. B. C. F. M.	
James W. Smith, M.D.....	...	{ Kauai, do.	Do.	
Seth L. Andrews, M.D.....	...	{ Hawaii, do.	Do.	
François P. Lautré.....	1844	Caffraria	S. M. E. P.	
G. K. Prince, M.D.....	1841	Fernando Po.....	B. M. S. L.	
William Newbegin, Surg...	1845	Do.	Do.	
Newton Adams, M.D.	1847	Amlazi, Zulus	A. B. C. F. M.	
Rev. T. S. Savage, M.D. ...	1846	Cape Palmer.....	E. C. U. S.	
Geo. A. Perkins, M.D.	1846	Do.	Do.	
Elizur Butler	{ Cherokees	A. B. C. F. M.	
— Cote, M.D.	1846	{ St Pie, Canada W.	Do.	
Thos. S. Williamson, M.D...	1842	{ Kaposia, Sioux.....	Do.	
A. W. Wallace, M.D.....	1848	Birr, Ireland.....	E. M. M. S.	Dispensary.

EXPLANATION OF THE INITIALS USED IN THIS LIST.

A. B. C. F. M.	American Board of Commissioners for Foreign Missions.
A. B. B. F. M.	American Baptist Board of Foreign Missions.
A. G. A. B.	American General Assembly's Board.
B. M. S. L.	Baptist Missionary Society of London.
E. C. U. S.	Episcopal Church of the United States.
E. M. M. S.	Edinburgh Medical Missionary Society.
L. M. S.	London Missionary Society.
L. N. M.	Lochoo Naval Mission.
L. S. P. C. J.	London Society for Promoting Christianity among the Jews.
S. M. E. P.	"Société des Missions Evangeliques" of Paris.

NOTE D, page 27.

“Sir Henry Halford, late president of the Royal College of Physicians, in an address, on the Results of the successful Practice of Physic, delivered in 1838 before a meeting of that College, which was attended by several ministers of the Crown, some of the highest dignitaries of the Church, and the principal nobility of the land—related a circumstance, from which he deduced an important practical lesson. I give it in Sir Henry’s words—‘The anecdote most flattering to the medical profession is, the establishment of the East India Company’s power on the coast of Coromandel, procured from the Great Mogul, in gratitude for the efficient help of Gabriel Boughton in a case of great distress. It seems that in the year 1636, one of the princesses of the imperial family had been dreadfully burnt, and a messenger was sent to Surat to desire the assistance of one of the English surgeons there, when Boughton proceeded forthwith to Delhi, and performed the cure. On the minister of the Great Mogul asking him what his master could do for him to manifest his gratitude for so important a service, Boughton answered, with a disinterestedness, a generosity, and a patriotism beyond all praise,—‘Let my nation trade with yours.’ ‘Be it so,’ was the reply. A portion of the coast was marked out for the resort of English ships, and all duties were compromised for a small sum of money. Here did the civilization of that vast continent commence—from hence the blessed light of the Gospel began to be promulgated among a hundred millions of idolators, since subjected to the control of the British power.’ Sir Henry follows up

this narrative with the following interesting remarks : —“ This happy result of the successful interposition of one of our medical brethren, suggests to my mind the question of the expediency of educating missionaries in the medical art, as the earliest object of their studies. We know what the Jesuits have accomplished in the pursuit of this object, wherever they have found admittance ; and I am sanguine enough to believe that even the proud and exclusive Chinese would receive those who entered their country with these views, without suspicion or distrust, which they never fail to manifest when they surmise that trade is the object of the stranger’s visit, or some covert intention to interfere with their institutions.”

Another instance of the happy influence exerted by the professional services of a British surgeon was in 1713—when the success of an embassy of complaint, sent by the presidency of Bengal to the Court of Delhi, was mainly owing to Mr Hamilton, surgeon of the embassy, having cured a disease with which the emperor himself happened to be affected. Mr Hamilton was offered any reward he chose to ask, and generously confined himself to requesting the emperor’s compliance with the demands of the embassy, which was instantly granted ; and there were thus obtained privileges of the greatest importance in enabling the East India Company to establish their possessions on a sure basis.

“ Protestant missionaries had the subject pressed upon their attention in various parts of the great field ; and the prominence more recently given to the subject of medical missions has resulted less from theorizing upon their probable usefulness, than from the obvious and practical advantages that accrue from the

ability of the Christian missionary while seeking the conversion of the heathen to Christ, to show himself the friend of humanity. About fifty years ago, this was exhibited in connection with the labours of Dr Vanderkemp in Africa. In 1819 the Rev. Dr Morrison, the first Protestant missionary to China, began to practise medicine, and with marked effect ; and upwards of thirty years ago, in connection with the London Missionary Society's mission in Siberia, to which I myself had the honour to belong, the missionaries could not resist the applications for medical aid made by the people. As their own religious teachers were also physicians, they took it for granted that we too combined the two characters. Two centuries ago, the Roman Catholic missions in China read a lesson which Protestants have been slow to learn, and the principle of which is but beginning to be put in practice in our medical missions,—*Fas est et ab hoste doceri*. The Jesuits and monks of various orders then sent from Europe were men of first-rate learning and talents. Among them were physicians who could stand before kings—men, in short, able to represent and bring honour to the science of the West. These men easily penetrated to the palace, they made themselves useful to the emperor and the empire. All this, of course, they rendered subservient to the introduction of their religion, and the establishment of their own or of the Pope's authority in China. Their system of religion we condemn—but we admire the wisdom they at first displayed in their efforts to introduce it into China. Be it ours to display equal wisdom in our efforts to introduce into the same country a purer faith.”—Rev. Mr SWAN'S *Lecture*.

Krishnoo Paul, the first Hindoo convert, and a

preacher of the Gospel to his countrymen for twenty years, was brought within the reach of Gospel influences, on account of a bodily ailment, as a patient of Mr Thomas, an English surgeon, who practised in Bengal from 1787 till 1792, and was afterwards associated with Dr Carey. (See p. 183, *Addresses to Medical Students*). Of Mr Thomas's labours among the Hindoos it is said, "when he travelled through the country, his progress was often hindered by the crowds who sought earnestly for his advice." See also (p. 177) the interesting notice of a College founded in the beginning of the eighteenth century, in Barbadoes, under the will of General Codrington, for the purpose of training students "in physic and chirurgery, as well as divinity; that by the apparent usefulness of the former to all mankind, they may both endear themselves to the people, and have the better opportunity of doing good to men's souls, whilst they are taking care of their bodies." In more recent times, in many regions of the earth, and among people in every degree of enlightenment, when medical aid has been offered from philanthropic or Christian motives, numerous illustrations have been given of the abundant confidence reposed in the scientific European physician.

NOTE E, page 30,

In 1824, the London Society for Promoting Christianity amongst the Jews sent Dr Dalton to Jerusalem, as a physician, to assist Mr Lewis in establishing a mission there. Dr Dalton died in 1826. In 1835, the American Mission Board sent Dr Dodge, but he also died very soon. The London Society again em-

ployed medical agency in 1838, when Dr Gerstmann and Mr Bergheim, his assistant (both converted Jews), settled in Jerusalem. Dr MacGowan is now zealously prosecuting his arduous and self-denying vocation amongst the poor tenants of the Holy City; and many very impressive results have attended his efforts. (See "History of Medical Missions" in the volume of *Addresses to Medical Students*, p. 236, &c.) A small hospital, exclusively for Jews, was opened in 1844, under the direction of Dr MacGowan, assisted by Dr J. C. Nichol, and was soon filled with patients. Dr MacGowan, and his assistant Mr E. S. Calman, have treated, in 1851, not less than 8283 patients—457 in the hospital, 5113 have been out patients, relieved at the establishment, and 2713 have been visited at their own dwellings. The chief rabbi, and several of the other rabbis, some of whom were once his bitterest enemies, have visited Dr MacGowan, to thank him for all the good he does to Israel. A copy of the Old and New Testament in Hebrew is placed at the bedside of each patient in the hospital; and it has frequently happened, that on leaving, they have applied for permission to take the book home with them, which is freely granted. "Our hospital," Dr MacGowan says, "has been rendered a real blessing to the poor sick outcasts of Israel, not only in relieving their bodily ailments, but in opening their hearts to the warmth of Christian love, which has sympathized with their suffering, and poured oil and wine into their wounds." (See *Narrative of a Journey through Syria and Palestine in 1851 and 1852*, by C. W. M. VAN DE VELDE, late lieutenant Dutch R.N., vol. ii. pp. 219, 220, 223.)

"I do not look upon the Missionary Hospital at Jerusalem as a mere secular institution, I regard it as an

important means of spiritual instruction, as a means of dispelling the prejudices of the Jewish people, of softening their hearts, and preparing their minds to receive the means of grace. I look upon the hospital as the substitute for that miraculous power which accompanied the beginning of the Christian dispensation. Now that we have no miraculous power, I think it is the duty of the Christian Church, *in every mission*, to unite, as far as possible, medical aid with the preaching of the gospel; and thus to carry out, as perfectly as we can, our blessed Lord's plan of bringing souls to salvation."—Rev. Dr MACAUL at Annual Meeting of the London Society for Promoting Christianity among the Jews, May 1852. (See also *Reports* of the Church of England Society for Promoting Christian Education in Syria, and the Syrian Medical Aid Association of London.)

"But we can point to the actual success of medical missions in recent years, the best of all arguments in favour of their efficiency. It is not the untried experiment of yesterday of which we speak. At this time (1849), there are about forty medical missionaries labouring in various fields—in *Syria, whence the system first sprung*; scattered through all Asia; in Polynesia; in Africa; among the savage tribes of America. In God's providence they seem to have found wide doors specially opened for their entrance. As medical men they have found access to communities and families in heathen lands, where the mere evangelist is not permitted to enter."—Professor MILLER, *Lectures on Medical Missions*.

NOTE F, p. 34.

"Deorum immortalium inventioni consecrata est Ars Medica."—CICERO, *Quæst. Tuscul.* lib. iii.

"Diis primum inventores suos assignavit Medicina, cœloque dicavit."—PLINY, lib. xxix. c. 1.

In an interesting volume, entitled "Disquisitions in the History of Medicine," Part First, by Richard Millar, M.D. (Edinburgh, 1811), p. 197, there is a list of those divinities who are noticed as having exercised the benevolence of divine power in the cure of diseases, viz.,—"Isis (*Diod.* l. i. c. 25); Serapis (*Strabo*, l. xvii. p. 801); Jupiter (*Hor.* l. ii., sat. 3, v. 286); Minerva (*Plin.* l. vii.); Venus, Ælean. (*Varro*, l. xii. c. 2); Juno Sospita et Lucina; Bacchus (*Pausan. in Phoc.*); Vulcan (*Gal. de Comp. Med. per genera*, l. v. c. 2); Pluto and Proserpine (*Strabo*, l. xiv.); Mercury (*Grut. M.* l. xvii.); Castor and Pollux (*Vink. Amœn.* p. 86), &c. The same character has been attributed to the whole Divi and Divæ of Catholicism, Not a saint of the calendar, male or female, can be named who has not been invoked for the cure of distempers."

NOTE G, page 35.

"According to Clemens Alexandrinus, of the forty-two books of the Egyptian Hermes (believed by Eusebius to be no other than Moses, *Præp. Evangel.* lib. ix.), six—called the "Sacred Book"—were studied as belonging to medicine, by the Pastopheri, a class of the Egyptian priesthood devoted to the healing of the sick. The first of these treated of anatomy, or the construc-

tion of the body ; the second of diseases in general ; the third of necessary instruments ; the fourth of the materia medica, or remedies ; the fifth of diseases of the eyes ; the last of diseases of women,—a classification which indicates some progress in the cultivation of the science of medicine.” (*Vide* observations on the subject of early Egyptian medicine, in *Iamblichus de Mysteriis Egyptiorum* ; Clemens Alexandrinus, *Stromat.* lib. vi. ; Galen, *De Facult. Simplic. Med.*, lib. vi. ; Diodorus Siculus, lib. i. c. 82).—Moir’s *Ancient History of Medicine*.

“ Numberless accounts have been delivered of Hermes. According to Diodorus, he was secretary, hierogrammatist, or sacred scribe, to King Osiris. The books imputed to him, which bear his name, are undoubtedly the joint production of the whole body of Egyptian priesthood, and that, too, during a long succession of ages. Jamblichus positively asserts that it was usual for each writer among the hierarchy to father his composition upon Hermes. Such appears to be the only true view of the Egyptian learning, as represented in the Hermetic books. From the amount of contradiction thus accumulated under one name, Conring denies the actual progress of the Egyptians in arts and sciences. Being a zealous Galenist, and observing his adversaries, Paracelsus and the chemists, rating the Egyptian proficiency in science ridiculously high, as pretending to draw their own doctrines from that source, he was naturally led to estimate too lightly the progress of knowledge on the banks of the Nile. With respect to physic, I am by no means disposed to assert, that it had reached such perfection, as seems indicated by the methodical distribution of its parts in the volumes entitled Hermetic, at the sup-

posed early age of Osiris. Yet, notwithstanding that the Greeks soon excelled the Egyptians in medicine, so late as the time of Plato, the Pastopheri, or medical division of the hierarchy, are found not altogether to have lost their former celebrity. Some of the distinguished Greek physicians went to Egypt, in order to study medicine under the Egyptian priesthood. The Pastopheri were keepers of the temples, and the sick who resorted there for aid came in the first instance into their hands, and they were thus called upon more frequently than others, both to examine the patient and to prescribe a remedy. That the upper ranks of the hierarchy, the higher orders of the sacred colleges also, attended to medical practice, we have positive proof. Plato and Euripedes, during their residence in Egypt, were both cured of an attack of illness by such. A plaster is quoted by Galen, employed in his practice by the Ἱερογραμματεὺς Hermion, and by him extracted from the archives of the temple of Vulcan at Memphis (*Gal. l. v. de Med. Sec. gener.*). The Hierogrammatist, or sacred scribe, was, at all times, one of the highest in rank among the Egyptian Ecclesiastics. The same may be said of the Prophetæ, by whom both Euripides and Plato were cured during their stay in Egypt." (See *Laert. l. iii. in Vita Platon.*).—MILLAR'S *Disquisitions in Medical History*.

From Origen, also, we learn that the Egyptians acknowledged thirty-six demons, or gods of the air, who divided the body of man among them, each having his allotted portion, in which it was his prerogative to produce disease; and, according to the part affected, it was necessary to invoke the spirit particularly engaged. The power of the demon was acknowledged both in the causation and in the cure of the disease.

From the Talmudic writings it appears that the Jews had the same views of the operation of demons. It seems that the strangely minute subdivision of labour among the priest-physicians of Egypt, which is noticed by Herodotus; and the remains of which, according to Prosper Alpinus, existed in comparatively recent times, had sprung from this notion—each class of physicians being the minister of a particular demon, the cause of each distemper; thus there were oculists, dentists, physicians for affections of the head, abdomen, &c.,—a division which has been regarded as indicating great progress in the scientific classification of diseases, but which evidently sprung from another source.

NOTE H, page 35.

“The thirteenth chapter of the book of Leviticus is occupied by a copious description of many cutaneous diseases, to which it appears the Hebrews were subject on their quitting Egypt; it constitutes, in short, a medical treatise in the book of the law. Its immediate and obvious purpose was the accurate discrimination of such of those diseases as were contagious, in order to the prompt separation of infected persons from the community, and their isolation probably in lazarettos prepared for the purpose. Among these diseases the leprosy was pre-eminent for its malignity, incurableness, and the distress and suffering it entailed upon the affected. The separation of the leprous was absolutely necessary for the public good, and the greatest care was required lest those who had other diseases of a milder kind, and not contagious, should be excluded from the camp, and suffer with them.

The instructions delivered by Moses in this treatise were designed to guide the priests during the whole period of the existence of the Hebrew nation ; and could it have been possible that any error were involved in his descriptions, the evil resulting would have been enduring and incalculable. An examination of this portion of Scripture, with a view to ascertain the extent of knowledge possessed by Moses upon a purely medical subject, required an accomplished physician. And if it were found that the Hebrew was strictly correct, it would, from this point, furnish an argument for the authenticity of his mission, and it would further illustrate the application of the types found in this passage to the Great Antitype of the law. For all things written in the Book of the Law, had, according to the testimony of an apostle, a reference to the spiritual things of the Gospel.

“ Accordingly, we find not only that our *English* translators, great and learned as they indeed were, did not know enough of medicine to render, with adequate accuracy, the *medical* treatise of Moses, but that the translators of the Greek Septuagint also, missed its truly scientific minuteness and correctness. Dr John Mason Good, from combining the required acquirements of a critical knowledge of Hebrew, and its cognate languages, with his professional lore, has rendered this service to Biblical criticism. He says, in his ‘Study of Medicine,’ vol. iv., article ‘Leprosy,’ that the description of the cutaneous *efflorescences* and *desquamations* by Moses is admirable and exact. The species of LEPROSY described are three in number, to all which the *generic* term BERAT (בהרת) is applied ; that one species,--BOAK (בהק),--characterized by a dull white colour, is not contagious, and therefore did not

render a person unclean. That the two other species, termed TSORAT (צרעת), venom or malignity (whence the Greek word *Psora*, and our English *sore*), were both highly contagious, rendering the person unclean, and making it necessary to exclude him from society. The Arabic and Greek writers on medicine, minute and accurate as they generally are, confound both the *terms* and the *symptoms*, and sometimes consider leprosy contagious, and sometimes not. Moses tells us that the priest shall examine the *berat*, and if it has the specific marks, which he accurately indicates, it is a *psorat*, and the person is to be pronounced unclean. The Greek version confounds the *specific* with the *generic* descriptions, and reads—‘The priest shall examine the leprosy, and if it have the specific marks, it is a leprosy.’ The two kinds of *psorat* are also accurately distinguished in the Hebrew, into the dark or dusky (*psorat cecha*), and the bright or glossy white (*psorat lebena*), both of which were contagious, and rendered the person unclean, although the latter was much more severe than the former. Moreover, both these kinds of leprosy, but especially the worst kind, the *glossy white*, sometimes occurred as acute diseases,—that is, having a definite course, accompanied with fever,—and having run that course, although severe, and covering the whole body, terminated without passing into the chronic or permanent form. This was contemplated by the Hebrew legislator, and he therefore gives clear directions for distinguishing it, and for ascertaining the proper moment, on the one hand, for pronouncing the patient clean; or, on the other, for ascertaining that the chronic form was established, and that he must be pronounced permanently unclean.

“ But as many skin diseases, not essentially leprous

at their commencement, were liable to be developed into leprosy, or to have its infection engrafted upon them, Moses was called upon to describe these ; and he provided that all persons so affected should be examined by the priest, by his test ; and while any doubt remained whether the case was infectious or not, should undergo a temporary seclusion of seven days ; and even then, as the true character of the eruption might not yet be manifested, seclusion for another seven days was to be imposed, at the expiration of which the disease sufficiently disclosed itself, and the sufferer was pronounced clean, and set at liberty, or unclean, and rejected from the camp.

“The skin diseases described for this purpose in Leviticus xiii., according to Dr Good, embrace,—1. Saat, herpes, watery tetter, or *vesicular diseases* ; 2. Saphat, *dry scall*, scaly tetter ; 3. Netek, porrigo, humid scall, or *pustular diseases* ; 4. Berat, *leprosy* ; 5. Naga (literally a touch), *papulæ*, spots, bruises ; 6. Shechin, *boils* ; 7. Mecutash, *carbuncles*.

“To this admirable exposition of Dr Good (somewhat modified here), I must add, that after careful examination of all the systems proposed for arranging skin diseases, I am convinced that they are seriously defective, and therefore often practically mischievous, and that we greatly need one which shall avoid all their errors ; and is it not extremely probable that this arrangement of the great Hebrew prophet and philosopher [and physician], although thus incidentally set forth, may be the true and natural system ?

“Some critics have imagined that it must have been a great hardship to be shut up seven or fourteen days for every attack of skin disease, and therefore propose a new reading of the words ‘shut up’—making

it 'bind up'—inferring that the priest merely covered or bound up the eruption. Dr Boothroyd, Bishop Law, Pilkington, and others, have supported this reading; but there seems to me no good ground for altering the authorised version. It would be of little importance, even in these days of activity and business, to shut up for seven days every one who has a suspicious skin disease, although we have no fear of leprosy." —From *The Great Physician: the connection of diseases and remedies with the truths of Revelation*. By JOHN GARDNER, Surgeon. 8vo., London, 1843. (P. 72, &c.)

Dr Hall, in his "Journal of Health," speaking of the importance of inhabiting houses in their structure and situation favourable to health, refers as follows to the Bible:—"There is more sound practical hygiene on the subject of healthy houses in the fourteenth chapter of Leviticus, from verse 34, than in all the skulls of all the health commissioners and common councillors of all the cities of Christendom. Pity it is that we do not read our Bibles more, that great book which contains the leading principles of what is indisputably good, and useful, and true, in all that really pertains to human happiness; and pity it is that the teeming press, and party preaching and infidel peripatetic lecturers, with their new-fangled crudities for human amelioration, and their theories for elevating the masses,—pity it is, we say, that all these things so attract attention. The Bible, the best book of all, the wisest in all its theories, and in all its practices safe, has become a sealed book to the many, and any other volume is opened sooner than it."

Michaelis regards the prominent association of the priesthood with the care and the cure of those affected

with leprosy, as sufficient evidence that the general functions of the physician devolved also upon them.

“It would not be difficult to prove that the major part, if not the whole of the animals, the eating of whose flesh was forbidden under the Mosaic law, are unfit for the purposes of nutrition. Blood, which is so often and so solemnly forbidden, affords a most gross and innutritive aliment. The laws relative to lepers and other infected persons, and those which forbade contact with dead or putrid carcasses, were wisely ordered to prevent the reception and diffusion of contagion. Their frequent washings and bathings also had the most direct tendency to promote health, and insure a long and comfortable life.”—Note, Translation FLEURY’s *Manners of the Israelites*.

“Egypt was of old renowned for its physicians, and the Israelites doubtless brought with them thence some knowledge of medicine. * * * The efficacy of music in the treatment of mental disorders seems to have been understood (1 Sam. xvi. 16). * * * Incantations, or certain sacred formulæ, accompanied with the imposition of hands, were employed, especially in the case of demoniacs. Jewish exorcists alleged that their ceremonies and applications were handed down from Solomon. Josephus also speaks of a certain root which was applied to the patient to drive away the demon.”—ARNOLD’S *Handbooks—Hebrew Antiquities*, p. 51.

NOTE I, page 36.

“Suidas remarks that these precepts were engraved on tablets in the vestibule of the temple.” (Vide *Joseph.*, lib. viii. c. 2).—MOIR’S *Ancient History of Medicine*.

Josephus informs us (*Antiq.* viii. 2) also, that “Solomon obtained by inspiration the art of magic [an art which had its *bright* as well as its *black* side in the ancient world, and which embraced the knowledge of many important medical appliances], for the profit and health of men, and the exorcising and casting out of devils; for he devised certain remedies whereby the diseased were cured; among which he left a method of conjuration in writing, whereby the devils are enchanted and expelled, so that never more they dare return; and this kind of healing to this day is very usual among those of our nation.”

It is known that many treatises of Solomon are no longer extant. “It is not then surprising that a work is attributed to Solomon which taught the treatment of diseases by natural means, a book which Ezechias destroyed, because the use of the remedies which he recommended interfered with the interests of the Levites.” (Suidas, voc. Εζεκίας).—SPRENGEL. *Hist. Medicine*, ii. p. 71.

The Jews have a notion, that a considerable portion of Solomon’s observations on medicine and natural history are preserved in the works of Aristotle, to whom, according to them, his great pupil Alexander sent a copy of Solomon’s writings, which he met with in the east.

NOTE K, page 37.

“An excellent physician, in a late composition with which he has favoured the public, supposes that the sin of Asa, when he sought not unto the Lord but to the physicians, was both occasioned and aggravated by the circumstance, that there were at that time

none but magical physicians. But some have thought, that some of Asa's ancestors had been medically disposed, and were students in the art of healing. From hence might come the name of Asa, which is Chaldaic, and means physician. On this account the king might have the greater esteem for those who were skilled in medicine, and might put such a confidence in them as to neglect the glorious God—the only author and giver of health.”—*Essays to Do Good*, by Dr COTTON MATHER.

NOTE L, page 38.

In examining the nature of Hezekiah's illness, it is remarked in Kiel and Bertheau's "Commentary on the Books of Kings and Chronicles" (vol. ii. p. 113), that "poultices of figs are indeed laid on plague boils by the Arabian physicians, but are equally often, according to the testimony of the ancients, as well as universal experience, applied to other ulcers, because the fig *διαφορεῖ σκληρίας* (Dioscorides) and *ulcera aperit* (Pliny). Compare the many testimonies collected by Celsus in the *Hierobit*, ii. p. 373. See the various conjectures about the disease in Schmidt's *Bibl. Medicus*, p. 567, ff."

NOTE M, p. 38.

Of the author of this book, it is said in the Prologue, which is referred to Athanasius:—"This Jesus did imitate Solomon, and was no less famous for wisdom and learning, both being indeed a man of great learning, and so reputed also."

ECCLESIASTICUS, chap. xxxviii.

“ 1. Honour a physician with the honour due unto him, for the uses which ye may have of him: for the Lord hath created him.

“ 2. For of the Most High cometh healing, and he shall receive honour of the king.

“ 3. The skill of the physician shall lift up his head; and in the sight of great men he shall be in admiration.

“ 4. The Lord hath created medicines out of the earth; and he that is wise will not abhor them.

“ 5. Was not the water made sweet with wood, that the virtue thereof might be known?

“ 6. And He hath given men skill, that He might be honoured in His marvellous works.

“ 7. With such doth He heal (men), and taketh away their pains.

“ 8. Of such doth the apothecary make a confection; and of His works there is no end: and from Him is peace over all the earth.

“ 9. My son, in thy sickness be not negligent; but pray unto the Lord and He will make thee whole.

“ 10. Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness.

“ 11. Give a sweet savour, and a memorial of fine flour; and make a fat offering, as not being.

“ 12. Then give place to the physician, for the Lord hath created him: let him not go from thee, for thou hast need of him.

“ 13. There is a time when in their hands there is good success.

“ 14. For they shall also pray unto the Lord, that

he would prosper that which they give for ease and remedy to prolong life.

“ 15. He that sinneth before his Maker, he shall fall into the hands of the physician.”

NOTE N, page 39.

A saying of the Rabbins has come down to us,—
“ GREAT IS PEACE, *for all other blessings are comprehended in it.*’

“ The word שְׁלוֹם, rendered in the English version Peace, Prosperity, Health, &c., implies ‘ *The effect produced by the harmonious co-operation of diverse powers, all tending to one and the same end.*’

“ The effect of this equilibrium in the human body we call *Health*. The same effect in a social body, a family, a nation, or mankind, we denominate *Peace*. In reference to those in their external circumstances, we use the word *Prosperity*. The Hebrews further used the term *Sholem*, to express a happy balance of intellectual and physical powers;¹—it was their salutation.

“ The prophet Isaiah says (xxxii. 17),—‘ The work of righteousness shall be PEACE,’—*i. e.*, health of mind and of body, tranquillity, harmony, safety, prosperity of every sort, a combination of all good, the height of human bliss.

“ The term ‘*Shiloh*,’ applied to the promised Deliverer in Genesis, long before the title of Messiah was used to designate the Saviour, implies the giver of Peace, of Health. The radical שָׁלַח, he was prosperous, tranquil, and its corresponding noun, Peace, Prosperity, Rest, Quietness, occur very frequently in the sacred

¹ Hyman Hurwitz.

writers; and in some instances it would serve to enlighten the passage, to bear in mind the reference to bodily health involved in its meaning. Thus, in Ps. xxx. 6, where it stands in our translation ‘prosperity,’ if we render it *health* we clear up the meaning and application of the whole psalm, which is evidently an ode of thanksgiving for recovery from bodily and dangerous sickness; whilst it appears, from the superscription, the expressions implying this have been regarded as figurative of political depression and subsequent success.

“See also Numb. vi. 22–26; Ps. xxxviii. 3, *rest*, in the margin, *health*. Job xx. 20, xxi. 23; Isa. lvii. 18, *et seq.*,—‘There is no *peace*, saith my God, to the wicked.’ The tendency of moral transgression to destroy the *health* of the *body*, strikingly illustrates the foundation of moral obligations, a point to be enlarged on in the sequel.”—*The Great Physician*, pp. 22, 23.

NOTE O, page 46.

“Christ healing a sick man with His word, is in fact claiming in this to be the Lord and Author of all the healing powers which have ever exerted their beneficent influences on the bodies of men, and saying, ‘I will prove this fact, which you are ever losing sight of, that in me the fontal power which goes forth in a thousand gradual cures resides;’ by this time only speaking a word, and bringing back a man to perfect health—not thus cutting off those other and more gradual healings from His person, but *truly linking them to it*.”—TRENCH on *Miracles*, pp. 17, 18.

“He designedly and calmly concedes, that His ἀποθερισμα, and the laying on of His hands, was a work;

in order that He may thereby make His own acts of healing, thus placed, in common with human actions, generally under the law—types of all those works of love which His followers might perform.”—STIER, *Words of the Lord Jesus*, vol. iv. pp. 50, 51 ; Luke xiii. 12, 15, 16.

NOTE P, page 48.

“ The word *θεραπευειν*, rendered *to heal*, is very extensive, and includes all the care, labour, and attendance which the case of any distempered or wounded person can require ; as I apprehend our English word *cure* also does, though, through the poverty of our language, we are forced to apply it to those miraculous effects, which were so instantaneously produced by the healing word of our blessed Redeemer. What Syriac word the Pharisees might use we know not ; but it is plain the question is put in very general terms, which best favoured their base purpose of founding an accusation on our Lord’s answer.” (See Doddridge and Mac-knight).—BURDER’S *Bible. Comment on Matt. xii. 10.*

Burder does not notice that precisely the same terms are used by our Lord himself in propounding this same question to the Pharisees (Luke xiv. 3).

In Mark v. 30 and Luke viii. 46, in the account of the healing of the woman affected with the issue of blood, it is said, that “ Jesus perceived that virtue (*δυναμις*) had gone out of Him ;” and in Luke vi. 19, it is said,—“ The whole multitude sought to touch Him, for there went virtue (*δυναμις*) out of Him, and healed them all.” Le Clerc says (p. 115),—“ *Δυναμις, faculté, pouvoir, force, vertu, propriété ;*” and (p. 502), “ *Δυναμις*, which signifies every sort of *medicament*, as

well simple as compound. The Latins should have translated this word *δυναμις* by that of *potentia*; but the usage of the Latin language, which had attached to this latter word an idea altogether different, did not permit this. It is the same in the French, in which the words *puissance* or *vertu* have no relation with that of *medicament*. The Latins, for want of a better word to express the Greek *δυναμις*, have used the words *medicamentum* and *compositio*. The Greeks have also employed this word to designate a simple herb, endowed with some virtue, *παντοδαπὰς δυνάμεις ἔχον ὄρος*, *a mountain where there were all sorts of medicinal herbs*."—SALMAS. *De Hieronym. Mater Medic. in Prolegomenis*. (See, for further illustration of the appropriate application and strictly medical significance of Scripture language, FREIND'S *History of Physic*, vol. i., pp. 222–4, quoted in Note KK.)

NOTE Q, page 51.

“The knowledge among the Greeks of the sanative power of the human hand, appears very distinctly in the following passages of Solon and Æschylus. Solon says (*apud Stobæum*),—‘Often from trifling pain great suffering arises, not to be allayed by the administration of soothing medicines, but, touching with the hands the sufferer by malignant and obstinate diseases, you immediately restore him to health.’ The passage of Æschylus occurs in the *Prometheus Vinculus*, 847: Prometheus foretells to Io, that after all her wanderings in frenzy and persecution, she will find relief at last at Canopus, at the mouth of the Nile:—‘There Zeus will render you sane, stroking you with gentle hand, and simply touching you.’ The ancient writers

are full of allusions which show that a belief in the efficacy of manipulations as a sanative process prevailed in early times. The cures produced by the touch of the priests in the Temples of Health were, by popular belief, immediately ascribed to the miraculous influence of some beneficent presiding deity. Among the ancient oriental nations, the cure of diseases by the application of the hands appears to have been well known. The Chaldean priests are said to have practised this mode of treatment, as also the Indian Brahmins and the Parsi. According to the accounts of the Jesuit missionaries for the year 1763, the practice of curing diseases by the laying on of hands, has prevailed in China for many ages. When we reflect that, after the fall of the Roman Empire, literature, science, the arts, medicine, &c., took refuge in the monasteries, might we not be led to suspect that many of the secrets and practices of the ancient Egyptians, the Greeks, and the Romans, which had always been confined to the temples, may have passed into the monasteries which succeeded them, and had been there mysteriously preserved? Thiers, in his *Traité des Superstitions*, l. vi. c. iv., mentions several monks who were in the practice of curing diseases by the touch. He tells us that Protogenes, priest of Edessa, cured the children his pupils, by prayer and *the touch of his hand*; and that the monk John had received from God the gift of curing the gout, and of replacing dislocated limbs. The monk Benjamin cured all kinds of diseases by *the touch of his hand*, and anointing with holy oil, &c. Petrus Thyraeus, the Jesuit, refers to a number of cures performed by ecclesiastics, by the imposition of hands. Athanasius Kircher asserts that there are some persons who cure

the most obstinate diseases by the mere touch of the hand (*solo attactu incurabiles morbos tollunt quidam*).”—*Isis Revelata*, by J. C. COLQUHOUN, Esq.

NOTE R, page 52.

“The Talmudists do give out that Jesus of Nazareth, our Lord, was a magician, * * and one that did miracles, * * to beget his worship the greater belief and honour.” “Ben Satda brought magic out of Egypt, * * by Ben Satda they understood Jesus of Nazareth.” “They stoned the son of Satda in Lydda, and they hanged him up on the evening of the Passover; this son of Satda was the son of Pandira.”—LIGHTFOOT.

NOTE S, page 52.

“The virtue especially of the *saliva jejuna* in cases of disorder of the eyes was well known to antiquity. Pliny (*Hist. Nat.*, l. xxviii. c. 7) says,—‘*Lippitudines matutinâ quotidie velut inunctione arceri.*’ In both accounts (*Suet. Vespas.* c. 7, *Tacit. Hist.* l. iv. c. 8) of that restoring of a blind man to sight, attributed to Vespasian, the use of this remedy occurs. In the latter the man appears begging,—‘*Ut genas et oculorum orbes dignaretur, respergere oris excremento;*’ and abundant quotations to the same effect are to be found in Wetstein (*in loc.*).”—TRENCH on *Miracles*.

“The adherence to a human custom—that of occasionally (especially in diseases of the eyes), applying *saliva as medicinal* (see the instances in Olshausen. Döpke pushes this too far, speaking of the ‘common operation’), is the smallest part of the question; more

important is the analogy with the Old Testament miracles as always linked to external means, from the tree at Marah to the salt for the waters at Jericho.
 * * The Lord, like Elisha, refers the man away from *His* hand and *His* word to the Divine powers and energies which are everywhere really flowing forth in nature, but especially for Israel in the Holy Land; and in exhibiting this great miracle to the Jews, He orders it so, as if their refused waters of Siloam had wrought the cure.”—STIER, *Words of the Lord Jesus*, vol. v. p. 437.

“The breath and the saliva have both been alleged to possess considerable efficacy in the cure and alleviation of diseases. The remedial efficacy of the breath, indeed, appears to have been recognised in ancient times; for we find that Pliny (*Hist. Nat.* l. xxviii. c. 6) recommends breathing upon the forehead as a means of cure. Delrio treats at large of those doctors who cured their patients by anointing them with their spittle, by breathing upon them, and by manipulation. Rodericus a Castro (*Medic. Polit.* l. iv. c. 3.), tells us, ‘*In confirmationem adducunt experientiam et varia curationum genera mire frequentia, et praxin quotidianum militum qui solo afflatu, osculo, aut nudi lintei applicatione, sanant etiam atrocissima vulnera, qui omnes dono sanitatis in variis morbis se præditos gloriantur.*’”—*Isis Revelata*.

NOTE T, page 52.

“They do not squirt wine into the eyes on the Sabbath-day, but they may wash the eye-brows with it; but as to the fasting spittle, which was esteemed

exceedingly wholesome,—it is not lawful so much as to put it upon the eyelids. One saith, that wine is prohibited so far that it may not be injected into the middle of the eyes,—upon the eyebrows it may be applied. Another also saith, that spittle is forbidden so much as upon the eyelids.”—LIGHTFOOT, *Horæ Hebraicæ et Talmudicæ*.

It is not easy fully to realize the unrelenting character of the opposition offered to our Lord's healing on the Sabbath-day. Lightfoot remarks (Luke xiv. 3),—“He could not but observe with how ill an eye they looked upon him. He was always accused for healing on the Sabbath-day, although even only with a word, which could not violate their Sabbath so much as even their own canons permitted. This they did in mere hatred to his person and actions. There are two little stories which may serve in some measure to illustrate this matter:—1. ‘The grandchild of R. Joshua Ben Levi had some disease in his throat. There came one and mumbled (*mussitavit*) to him in the name of Jesus, the son of Pandira, and he was restored.’ Here we see the virtue and operation of Jesus not so utterly exploded but they did allow of it. 2. ‘When R. Eliezer Ben Damah had been bitten with a serpent, and Jacobus Capharsamensis came, in the name of Jesus, the son of Pandira, to heal him, R. Ismael forbade it;’ and so the sick man died.”

NOTE U, page 52.

Serenus Sammonicus, a physician of considerable medical knowledge and acquirements, who wrote a poem upon medicine (which is in our hands, Paris 1533), in his 13th chap. (*Oculoram dolori mitigando*),

says,—“*Turgentes oculos vili circumline cæno.*” This little-known author is referred to in connection with this Scripture incident, by Trench, in his work on Miracles.

Serenus Sammonicus was put to death by the savage Caracalla, for discountenancing the use of amulets, which that tyrant regarded as specific against the attack of intermittent fevers. He was a man of letters, and had been tutor to the young Gordian.

It is worthy of notice, that the Emperor Severus, father of Caracalla, had in attendance upon him a Christian physician named Proculus, who had, as Waddington informs us, cured him of a disorder by the use of certain oil. It is matter of history that the influence of Proculus moderated the severity of Severus against the Christians. Caracalla had been nursed by a Christian woman, and it is reasonable to attribute his moderation against the Christians (for the Church, during his reign, found repose and tranquillity) to the early impressions produced by such powerful domestic influences. The Christian physician of his father would not be unheeded by one who was disposed to form opinions on medical questions.

NOTE V, page 54.

Colquhoun, in his *Isis Revelata*, remarks, that the author of the DENARIUM MEDICUM shows that there were many ancient physicians who cured diseases without making use of any material remedies, as it would appear in a manner corresponding to that practised in the modern school of Barbarin. “*Fuerunt*,” says he, “*ante Hippocratem multi viri docti, qui nulla prorsus medicina corporea usi sunt, sed solo spiritus et animæ facultate.*”

NOTE W, page 55.

“Rabbi Simeon Ben Eliezar, saith R. Meir, permitted the mingling of wine and oil, and to anoint the sick on the Sabbath.” “In danger of life it was permitted to do anything towards the preservation of it; nay, where there was no imminent danger, they were allowed to apply medicines, plasters, &c., especially—which I must not omit—to apply even leaven in the time of Passover to a ‘Gumretha,’ some very burning distemper.” In connection with this subject, under Luke xiv. 5, Lightfoot further quotes,—“They do not play the midwives with a beast that is bringing forth its young on a feast day, but they help it. How do they help it? They bear up the young one, that it doth not fall upon the ground; they bring wine, and spirt it into the nostrils; they rub the paunch of the dam so that it will suckle its young.”

NOTE X, page 57.

On the saying of Mark, that this poor woman had suffered many things of many physicians, Lightfoot remarks,—“And it is no wonder, for see what various and manifold kind of medicines are prescribed to a woman labouring under a flux. R. Jochanan (*Bab. Schabb.*, fol. 110) saith,—‘Bring (or take) of gum of Alexandria the weight of a zuzee; and of alum the weight of a zuzee; and of crocus hortensis the weight of a zuzee; let them be bruised together, and be given in wine to the woman who hath an issue of blood, &c. But if this does not benefit, take of Persian onions thrice three logs, boil them in wine, and thus give it her to drink, and say, ‘*Arise from thy*

flux. But if this does not prevail, set her in a place where two ways meet, and let her hold a cup of wine in her hand, and let somebody come behind her, and affright her, and say, 'Arise from thy flux.' But if that do no good, take a handful of cumin, a handful of crocus, and a handful of fœnum grœcum ; let these be boiled in wine, and give her them to drink, and say, 'Arise from thy flux.' But if these do not benefit, other doses and others still are prescribed, in number ten or more ; which see, if you please, in the place cited. Among them I cannot omit this ; let them dig seven ditches, in which let them burn some cuttings of such vines as are not circumcised (that is, that are not yet four years old), and let her take in her hand a cup of wine, and let them lead her away from this ditch, and make her sit down over that, and let them remove her from that, and make her sit down over another ; and in every removal you must say, 'Arise from thy flux,' &c."

"Of the fountain of the blood or of the flux, see *Niddah*, cap. 2, hal. 4 ; Maimonides in *Issure biah*, cap. 5, 6—where also it is treated of 'the greater profluvius woman,' and 'the lesser.'" (Mark v. 29.)

We greatly desire that the learned commentator had rendered a complete list of the remedies employed in such cases.

NOTE Y, page 58.

Lightfoot says,—“Talitha Kumi signifies only ‘Maid, arise.’ Mark here, not without profit, that it was customary among the Jews, that when they applied physic to the profluvius woman, they said ‘Arise from thy flux,’ which very probably they used in other diseases

also." Again, "He commanded that something should be given her to eat, not as she was alive only, and just in health, but as she was in a most perfect state of health, and hungry." To show that much importance was attached as an evidence of complete and satisfactory recovery, to the fact of the patient taking food, Lightfoot quotes the following narrative:—"The son of Rabban Gamaliel was sick; he sent, therefore, two scholars of the wise men to R. Chaninah Ben Dusa in his city.' He saith to them, 'Wait for me until I go up into the upper chamber.' He went up into the upper chamber, and came down again, and said,—'I am sure that the son of Rabban Gamaliel is freed from his disease.' The same hour he asked for food."

NOTE Z, page 63.

Lightfoot remarks,—“The word rendered *apostle* does not barely speak a messenger, but such a messenger as represents the person of him that sends him. Thus the Talmudist, ‘The apostle of any one is as himself from whom he is deputed;’ and again, under Luke x. 4, ‘Jesus would have all that belonged to Him conformable to Himself, that every one, from the quality of the messengers, might in some measure judge what He was that sent them; as we have already hinted concerning the twelve apostles.’”

NOTE AA, page 65.

Under Mark vi. 13, Lightfoot says,—“But the Jews say, and that truly, that such an anointing was physi-

cal (*i.e.*, medical). * * Let it be granted such anointing was medicinal, which cannot possibly be denied, and then there is nothing obscure in the words of James, chap. v. 14,—‘Let the elders of the Church be called, and let the sick man be anointed by them, or by others present, that their prayers may be joined with the ordinary means.’” Again, under Matt. vi. 17,—“The Jews anointed themselves often, not for excess, or bravery, or delight, but for the healing of some disease, or for the health of the body. The Jerusalem Talmud says,—‘He that is troubled with headache, or on whom scabs arise, let him anoint himself with oil.’ Again,—‘It is forbidden (in fasts) to anoint a part of the body, as well as the whole body; but if a man be sick, or if a scab arise on his head, let him anoint himself according to the custom.’ Hence, when the Apostles are said to anoint the sick with oil, and to heal them (Mark vi. 13), they used an ordinary medicine.” Under Matt. xii. 10,—“Is it lawful to heal on the Sabbath-day?”—Lightfoot again quotes the views of the lawyers, and supplies instances of the use of oil and other remedies. “Let not those that are in health use physic on the Sabbath-day; let not him that labours under a pain in his loins anoint the place with oil and vinegar, but with oil he may, so it be not oil of roses, &c. He that hath a sore throat, let him not gargle it with oil, but he may swallow down the oil, whence, if he receive a cure, it is well. ‘On the Sabbath, they do not put wine into a sore eye. They do not apply fomentations and oils to the place affected.’” Under John xii., he gives another illustration of the extensive use and varied application of this anointing with oil:—“If a woman in labour should have need of oil on the Sabbath day, let her neigh-

bour bring it her in the hollow of her hand, but if that should not be sufficient, let her bring it in the hairs of her head." The gloss is—"Let her dip her own hair in oil, and when she comes to the woman in travail, let her rub it upon her, and by that action she doth not break the Sabbath." Under Mark xiv. 3, when noticing the use of spikenard, and other perfumed ointments, Lightfoot says,—“It would seem there was a difference in this custom at Babylon and Jerusalem, certainly, at both places however, they anointed men’s heads for health’s sake; it was accounted unfitting for Rabbins to smell of aromatic ointments.” Lightfoot further offers a remark which convinces us that he has not exhausted his sources of information on the subject of Jewish medicine, and its connection with the usages of primitive times. It would be of much interest and importance to supply what he may have omitted. He says, Matt. xii., “Let the reader see, if he be at leisure, what diseases they judge to be dangerous, and what physic is to be used on the Sabbath (*In Hieros. Avodah Zarah.*, fol. 40, 4).”

“‘At Sana, all the Jews, and many of the Moham-medans, have their bodies anointed with oil whenever they find themselves indisposed’ (*Niebuhr.* vol. ii. p. 274). This in some degree explains the directions of the apostle James, the meaning of which will be, to do that solemnly for the purpose of healing, which was often done medicinally; and accordingly we find Solomon, in many places of the Proverbs, speaking of administering ointment, which rejoices the heart; which may be a healing medicine to the navel;” &c.—BURDER’S *Bible. Comment on James* v. 14.

NOTE BB, page 65.

Stier remarks (*Words of the Lord Jesus*, vol. iii. p. 510),—"According to the custom of the country (Gen. xxviii. 18), he carried oil and wine with him. Oil, especially, is good for healing wounds (compare Isaiah i. 6). Oil relieves pain; wine stops bleeding. Wetstein cites a passage from Galen, in which oil and wine are mentioned as remedies in the cure of wounds."

NOTE CC, page 69.

In the Greek Church to this day the term *Mýron* is applied to the holy oil with which, after the fashion of that Church, the sick are anointed, and into which diverse aromatics are made to enter.

NOTE DD, page 77.

FROM THE MEDICAL HISTORY OF THE ARMY OF THE EAST.
PARIS, 1802.

Notice of the Employment of Oil in the Plague.
By M. Des Gennettes.

A series of observations and reflections had led Mr George Baldwin, consul-general of England at Alexandria, to believe that frictions made with warm olive oil upon the bodies of those afflicted with plague, or exposed to its influence, were a preservative and an efficacious means of cure. To assure himself of the truth of this he communicated his opinion to Father

Louis de Pavie, director for twenty-seven years of the hospital at Smyrna, begging him to make proof of this remedy : this ecclesiastic has remarked, that of all the means employed within his observation against the plague, this was the most advantageous.

There has resulted from the trials made with this remedy, a series of precepts as to its mode of administration, and as to the regimen which it is proper to observe during its continuance. The publication of this method is due to a celebrated philanthropist of Germany, M. le Comte Leopold de Berchtold.

It is not sufficient merely to anoint the entire body with the oil, it is necessary also that it be strongly rubbed ; and it is this which makes it preferable to employ the term friction rather than anointing in describing the process.

The friction ought to be made with a suitable sponge, and sufficiently quick, not to last more than three minutes. It ought to be done once only on the day on which the disease declares itself.

If the perspirations are not abundant, it is necessary to recommence the friction, until the patient is in such a state that he is made as it were to swim in perspiration, and then we must not attempt to change the linens or the bedding till the perspiration has ceased. This operation ought to be done in a well closed chamber, and in which there is a clear open fire, upon which some sugar or juniper berries ought to be thrown from time to time.

It is not possible to fix the time which ought to elapse between one friction and another, because the second friction cannot be begun till the sweatings have entirely abated, and this circumstance depends on the particular constitution of the patient. Before repeat-

ing the friction with the oil, it is necessary to wipe away, with a piece of warm flannel, the perspiration which covers the patient. These frictions may be continued several days in succession, until a favourable change is perceived, and then the rubbing should be applied more lightly. It is difficult to fix the quantity of oil necessary for each friction, but a pound for each time will certainly suffice. The freshest and purest oil is to be preferred, and it must be rather warm than cold. The thorax and the genitals ought to be gently rubbed ; the parts which are not rubbed ought to be carefully covered, to avoid the cold. If tumours or buboes be present, it is necessary to anoint them with caution, until they are prepared to receive the emollient cataplasms which are to favour their suppuration.

Those who employ the frictions ought previously to anoint the body with oil. It is unnecessary to rub it in, and it is indifferent that they anoint themselves more or less promptly, and it is besides prudent that they take the ordinary precautions, by garments of wax-cloth, wooden shoes, &c., that they avoid the breath of the patient, and particularly that they preserve much courage and *sang-froid*.

It is of great importance not to delay the frictions while the disease is showing itself. The sweating is facilitated with much certainty by giving an infusion of elder flowers, without the addition of sugar.

As to regimen, during the four or five first days, a soup of vermicelli, well cooked with water only, and without salt, should be given ; afterwards, six or seven times a day, the patient may take a small spoonful of confection of cherries made with sugar, as it is feared that the honey might not benefit the diarrhœa.

When there is a hope of cure—that is, when at the end of five or six days the health is better—the patient may have to breakfast a cup of good Mocha coffee, with a biscuit made with sugar, and the biscuits may be increased as the strength recovers.

The dinner and supper of the sufferers ought to consist, during five or six days, of rice, vermicelli, cooked simply with water, a little bread, dried raisins, and confection of cherries more freely according to progress; afterwards the supply of bread may be augmented, which ought to be the best possible. In summer, soups of small gourds, and in winter, of pot herbs, without other seasoning than a little oil of sweet almonds, may be given. In the course of the day, when convalescence is established, the patient may get an orange or a pear, very mellow or cooked, or some biscuit, so that, by aliment easily digestible, the appetite may be sustained. About the thirtieth or thirty-fifth day, the patient may get, morning and evening, a soup made of chicken broth or neck of mutton; but the meat itself is not allowed to be used till the end of the forty days, to avoid indigestions, which are dangerous, and often accompanied with recurrent buboes.

After forty days, roasted or boiled veal may be allowed, and a moderate allowance of wine, but it is necessary to avoid all that is difficult of digestion.

The following proofs have been collected of the efficacy of the oil:—

In one year in which the plague had carried away, in Upper and Lower Egypt, a million of men, there was not an instance of a carrier of oil being attacked with this disease; the same thing has been observed at Tunis, and it was this which first suggested the

idea of employing oil as a preservative and as a remedy.

In 1793, twenty-two Venetian sailors dwelt for twenty-five entire days in a damp apartment on the ground floor, with three sufferers from plague, who died ; the inunction made with oil saved all the others.

In the same year, three Armenian families—one of thirteen persons, the other of eleven, the third of nine—employed the same means, treated their parents affected with the plague, and did not contract the contagion, although they lay upon the same beds, and held, as it were, the poor sufferers continually in their arms.

In 1794, a poor woman remained shut up in the same chamber with thirteen plague patients ; she ministered to them, and by means of unctions, she protected herself from the contagion.

A family from Ragusa had, the same year, two sufferers from plague ; they were plunged, so to say, into oil, and were exempt from all ill.

Finally, it is at the present day a usage approved, and generally followed, in Smyrna.

It is found still, in connection with these observations, that there are several circumstances which bear particularly upon the necessity for promptly administering the frictions to those affected with plague,—a delay of five or six days renders this means altogether useless.

Diarrhœa is regarded as a fatal symptom ; the frictions, however, must not be abandoned on account of it. Four patients who had reached this fatal stage have been cured.

The hospital at Smyrna has received in five years 250 cases of plague ; and the result is that all those

who have been submissive to the treatment, or who have been received in time, were cured.

The number of those who have been preserved from the plague by the unctions, when they have refrained from excesses, is immense. The pamphlet from which this account is taken concludes by presenting the favourable testimony of the Consuls of the Empire and of England at Smyrna, and the enumeration of public authorities and of many distinguished men, who have sought to extend this method throughout all the countries in which they are interested. Nothing essential has been withheld; we are content to discard all theory, to present only numerous facts already guaranteed by numerous witnesses, and which we would submit anew to experience.

[This notice was distributed in the army, signed only with the initials R. D. G.]

NOTE EE., page 78.

The External Use of Oil in the Treatment of Scrofula and Phthisis.

“Dr Simpson of Edinburgh has elaborately shown, in the ‘Monthly Journal of Medical Science’ for October 1853, that the popular belief that the greasy workers in cloth factories are a healthy class, and remarkably exempt from scrofulous disease, is well-founded on many facts. We do not know of any treatment more useful for puny scrofulous children than a thorough nightly inunction after a tepid bath. The system never disagrees, and is compatible with the internal use of cod-liver oil, iodide of iron, or any other suitable medicine. The inunction never disagrees; but from its soiling the linen, it is not easy to get mothers and nurses to follow it out.”—*Medical Circular.*

NOTE FF, page 80.

“St James associates with the mighty power of prayer the symbol of *oil*, which the weaker faith of the disciples (apostles) had once employed unbidden.” (Mark vi. 13).—STEIR’S *Words of the Lord Jesus*, vol. viii., p. 381. Edin. 1858.

NOTE GG, page 81.

Trench “On Miracles.” (See Appendix Note O.)

On the same subject, Trench further remarks,—
“What are the evils which hinder man from reaching the true end and aim of his creation, and from which he needs redemption? Sin in its moral and physical manifestations.

“What are the physical manifestations of sin? They are sicknesses of all kinds, fevers, palsies, leprosies, blindness,—each of these death beginning, a partial death, and finally, the death absolute of the body.

“This region, therefore, is fitly another, as it is the widest region of His redemptive grace. In the conquering and removing of these, He eminently bodied forth the idea of Himself as the Redeemer of Men. That man should ever suffer was a consequence of Adam’s fall; fitly, therefore, removed by Him, the Second Adam, who came to give back all which had been forfeited by the first.”

NOTE HH, page 82.

“The anointing of the sick with oil was also common. Such unction is still practised in the East. The healing properties of oil are well known; and though the cures wrought by the disciples of our Lord

were obviously miraculous, they still employed the ordinary means of remedy (Mark vi. 13). The apostolic direction (James v. 14) respecting the anointing of the sick shows us that, together with prayer, the appropriate means of healing should be employed in dependence upon or in the name of the Lord. This anointing, it will be observed, is commanded with a view to its healing effects, for which purpose it was in constant use among the Jews. Of course, to employ it for the professed purpose of sanctifying the soul, or preparing it for death, is sinful and highly superstitious. It is clear that the use of this passage to justify such practices is a gross perversion of language.”—EADIE’S *Biblical Cyclopædia*, 6th ed., .art. Anoint.

NOTE II, page 84.

“Celsus informs us (*De Medicina*, lib. 3) that Asclepiades employed frictions to compose and put to sleep patients afflicted with phrenzy ; and he remarks, that too intense or long continued frictions plunged the patient into a state of lethargy.” He gave great prominence in his practice to gymnastics and to frictions, the last of which he estimated so highly, that he wrote more at length on it than on all his other remedies. Le Clerc says,—“Asclepiades anointed the sick with oils—he covered them with ointments.” Though somewhat anticipating what is to be said in the text, we would here notice the prominence given to the medicinal use of cold water by Asclepiades. He ordered those suffering from diarrhoea to drink water as cold as it could be procured, and he frequently praises cold water and even cold baths. He is believed to have

originated the *balnea pensilis* or shower-bath. Water has been thus long recognised as an important remedy. The water cure is no novelty. The internal use of cold water as a remedy in disease had been recommended among the ancients by Celsus and Galen.

“In the beginning of the eighteenth century a work was published by Dr Hancock on the external and also on the internal use of cold water in fevers, under the title of ‘*Febrifugum Magnum*,’ and an anonymous pamphlet, of nearly 300 pages, appeared in 1726, extending it to other diseases, as *phrenitis*, *melancholy*, *apoplexy*, *palsy*, *catarrh*, &c., &c., under the name ‘*Febrifugum Magnum Morbifugum Magnum*,’ in which particular directions are given for its internal administration.

“In Spain and Italy, this mode of treatment, under the denomination *Dieta Aquea*, seems at this time to have superseded all previously existing dietetics and therapeutics.”—Dr CURRIE.

NOTE KK, page 90.

“The following examples, illustrative of the opinion in the text, that physicians may serve the cause of truth by bringing their own peculiar studies and qualifications to elucidate points of theology, are also so interesting in themselves, and so apposite to the design of this work, that no apology seems necessary for this extensive note. The first instance I shall adduce of services rendered to theology by medicine, is from Dr John Freind’s ‘*History of Physic*.’ His remarks upon the writings of St Luke appear to me peculiarly interesting, not only for the important considerations they suggest respecting the extent and manner of the

supernatural aid rendered to the inspired historians generally, but as furnishing us with a glimpse of the personal feelings of this eminent disciple and companion of the apostles—the ‘Beloved Physician’—who was the instrument chosen for communicating to the Christian Church the most vitally important truths concerning her blessed and Divine Master.

“‘St Luke’s Greek,’ says Dr Freind, ‘comes nearer to the ancient standard than any of the other evangelists ; for though St Luke has some mixture of Hellenism and the Syriac phrase, yet the reading the Greek authors while he studied physic made his language, without dispute, more exact. His style is sometimes very flowing and florid, as where he describes the voyage of St Paul. St Luke, indeed, in his profession as a physician, and no doubt because he was one, when there is occasion to speak of the distempers or the *cure* of them, makes use of words more proper for the subject than the others do. Many instances of this might be given. I shall content myself with one or two. The person seized with a *palsy* is here (v. 18) with great propriety called παραλελυμένος, but by St Matthew (ix. 2), and St Mark (ii. 3), παραλυτικὸς, a word never used by the ancient Greek writers. The woman who had an *issue of blood*, is described by St Mark (v. 26), as παθοῦσα ὑπο πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ πάρ’ ἑαυτῆς παντα, καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα. St Matthew (ix. 20), omits all these particulars ; but St Luke, though he does mention them, gives them quite another turn, and softens the passage very much in regard to his faculty ; and instead of relating how much she *suffered* by the several physicians, or how she grew *worse* upon her remedies, he says only that her distemper was above the reach of any of them to

remove it — οὐκ ἴσχυσεν ὑπ' οὐδενὸς θεραπευθῆναι (viii. 43). And you may observe, that when he comes to speak of the charges the woman had been at, he uses a very proper expression, *προσαναλώσασα*; whereas the word *δαπανήσασα*, used by St Mark, properly signifies *spending* only in a riotous and luxurious manner; and so St Luke applies it (xv. 14) in the case of the *prodigal* son. Thus, in setting down the cure of the same woman, St Matthew says only *ἔσωθη*; St Mark, imitating the Hebrew phrase, expresses it by *ἐξηράνθη ἡ πηγὴ τοῦ αἵματος*; the language of St Luke is more simple and more correct, as well as more *professional*, *ἔστη ἡ ξύσις*. When our Saviour *healed* those that were brought unto him of their diseases, the expression in St Matthew is *διεσώθησαν* (xiv. 36), and in St Mark, *ἔσώζοντος* (vi. 56); but St Luke uses the word that is peculiarly proper for healing (vi. 19), *ἰᾶτο πάντας*. So when St Matthew says the centurion's servant was *cured* (viii. 13), St Luke tells us, that they found him not only *recovered*, but *υγιαίνοντα* (vii. 10), *in perfect health*, which shows the cure still more effectual. In like manner, in describing the young maiden that was raised from the dead, upon our Saviour's speaking the word, he says (viii. 55), — *ἐπέστρεψε τὸ πνεῦμα*, which he puts in, no doubt, as being the *first sign of coming to life*. The same accuracy of expression, he observes, in regard to the *lame* (Acts iii. 7). It is remarkable that St Luke is more particular in reciting all the miracles of our Saviour in relation to *healing*, than the other evangelists are; and that he gives us one history (vii. 11), which is omitted by the rest, that of raising the widow's son at Nain.'

“And to this I may add, it is most remarkable and instructive, that St Luke the physician, was the only appointed historian of the miraculous conception, and

the minute particulars respecting the birth of the Emmanuel, which it pleased God should be known. A Physician only can appreciate how forcibly the omission of all speculation in that narrative, bears evidence to its truth.”—GARDNER’S *Great Physician*, p. 70, &c.

NOTE LL, page 91.

Dr Kitto remarks,—“ Whether Luke joined Paul, Silas, and Timothy at Troas (Acts xvi. 10, 11), by pre-arrangement or by providential meeting, or with reference to Paul’s delicate health, cannot be said, but it cannot be doubted that the friends received him as a valuable associate in addition to their party. Luke’s medical skill might be very useful to gain an opening for publishing the Gospel among the Gentiles, as we now find it in modern missions to the heathen. Even the gift of healing would not, as Neander observes, render this useless since that gift was applicable only in particular cases, where its possessors were prompted to employ it by an immediate Divine impulse or feeling excited in their minds.” “ From what Paul writes (2 Tim. iv. 20) as to Trophimus having been left at Miletum sick, we learn,” says Archbishop Whateley, “that even Paul, who performed so many mighty works, and, among others, possessed the gift of healing in a high degree, yet was not always permitted to exercise this gift, even in favour of his dearest friends.”

NOTE MM, page 98.

Upon a monument discovered at Thebes, Anubis, the Egyptian Mercury, is represented—as St Michael and

St George are in Christian paintings—armed with a cuirass, showing in his hand a lance, with which he pierces the head of a monster that has the head and tail of a serpent.

Kitto says,—“The tradition of the serpent in connection with the Fall is universally diffused among the nations of the West, and also in the East, and all the elements of the Mosaic record are preserved, as we might expect a *literal fact* to be preserved among the descendants of one pair.”

“Apollo is represented as the son of the Supreme God. Out of love to mankind he destroyed the serpent Python, by shooting him with an arrow.

“The garden of the Hesperides was guarded by a serpent. Hercules destroyed the watchful serpent, and gathered the golden apples. The worship of Hercules, and the traditions connected with it, were avowedly received from the East, and Tyre was the place where he was held in the highest honour. Hercules, too, is represented as the mortal son of the Supreme God, and was attacked even in his cradle by two large serpents, which he destroyed. He was worshipped under the name of Soter or Saviour.

“Among the Hindus, Krishna was one of the incarnations of the Almighty in human shape. He had a fearful conflict with the great serpent *Kali Naga*, who had poisoned the water of the river, and thereby spread death and desolation around. Yet some of the representations seem to exhibit the people as walking very deliberately into the very jaws of the devouring monster. Krishna, casting an eye of divine compassion upon the multitudes of dead which lay before him, attacked the mighty serpent, which soon twisted its enormous folds around his body; but Krishna took

hold of the serpent's heads, one after another, and set his foot upon them. The monster struggled in vain; and after expending all his poison, found himself totally overwhelmed. This triumph of Krishna is a favourite subject of Hindu paintings; in whose history mythologists discover the analogy to Hercules and to Apollo, but altogether overlook, or touch but lightly on, its bearing on the history of the Fall and the promise of a Deliverer. In the Zendavesta, the doctrine of the ancient Persians, it is given that Ahriman having dared to visit heaven, descended to the earth, and approaching man in the form of a serpent, poisoned him with his venom, so that he died. From that time the world fell into confusion—the enemy of all good appeared everywhere, mixed himself with everything, and sought to do mischief both above and below.”

The Caribees believe that the Supreme Being made His Son descend from heaven in order to kill the dragon, which, by its ravages, desolated the nations of Guiana.

NOTE NN, page 99.

“The brasen serpent of the wilderness, perhaps an equivalent of the symbolical staff of the Egyptian Esculapius, or Agatho-demon, became naturalized among the Hebrews as a token of healing power—‘a sign of salvation’ (‘Book of Wisdom’).”—MACKAY’S *Progress of the Intellect*.

A brazen serpent, represented as “The serpent which Moses had made,” is to be found in the Church of St Ambrose at Milan, and is regarded with great veneration, notwithstanding the record of the iconoclastic zeal of Hezekiah, 2 Kings xviii.

NOTE OO, page 103.

“ The problem of ‘ The Essenes ’ is the most important, and, *secondly*, from its mysteriousness, the most interesting, but, also, *thirdly*, the most difficult of all known historic problems ; and so much so, that, in my opinion, this (if estimated by any progress made in deciphering it down to the date of my own attempt) would have been classed as the one insoluble case amongst all historic problems yet offered to the investigation of thoughtful men.”—*Preface to Studies on Secret Records*, by THOMAS DE QUINCEY.

We quote, as a literary curiosity, the further remarks of De Quincey in connection with the Essenes and the healing attributes of Jesus Christ and His followers. We need scarcely say that we do not agree with the general scope of the passage presented.

He says,—“ Referring again to the oriental idea of the *hakim*, or itinerating *Therapeuta*,—*i. e.* (if expressed by a modern idea), *missionary* physician,—as a mask politically assumed by Christ and the evangelists, under the conviction of its indispensableness to the propagation of Christian philosophy, I am induced, for the sake of detaining the reader’s eye a little longer upon a matter so deeply intertwined with the birth-throes of dawning Christianity, to subjoin an extract from a little paper written by myself heretofore, but not published. I may add these two remarks, *viz.*,—*first*, that the attribution to St Luke, specially or exclusively, of this medical character probably had its origin in the simple fact that an assumption made by *all* the evangelists, and perhaps by all the apostles, attracted a more fixed attention in *him*,

and a more abiding remembrance under causes merely local and accidental. One or two of the other apostles having pursued their labours of propagandism under the *avowed* character of *hakims*, many others in the same region would escape special notice in that character, simply because, as men notoriously ready to plead it, they had not been challenged to do so by the authorities ; whilst other Christian emissaries, in regions where the government had not become familiar with the readiness to plead such a privilege as part of the apostolic policy, would be driven to the necessity of actually advancing the plea, and would thus (like St Luke) obtain a traditionary claim to the medical title, which, in a latent sense, had belonged to all, though all had not been reduced to the necessity of loudly pleading it. *Secondly*, I would venture to suggest that the *Therapeutæ*, or healers, technically so-called, who came forward in Egypt during the generation immediately succeeding to that of Christ, were neither more nor less than disguised apostles to Christianity, preaching the same doctrines essentially as Christ, and under the very same protecting character of *hakims*, but putting forward this character perhaps more prominently, or even retreating into it altogether, according to the increasing danger which everywhere awaited them,—for this danger was too generally double: *first*, from the Pagan natives resenting the insults offered to their own childish superstitions ; *secondly*, and even more ferociously, from the hostile bigotry of expatriated Jews, as they came to understand the true and anti-national character of those who called themselves, or in scorn were by others called, Christians, sometimes Nazarenes, sometimes Galileans, * * * abstracting altogether from the *hatred* to

Christ, founded on the eternal enmity between the worldly and the spiritual, and looking only to the political uneasiness amongst magistrates, which accompanied the early footsteps of Christianity." * * *

In view of these obstacles and of the failure of all means of access to the popular mind, De Quincey asks, "What engine, what machinery, could be set in motion or suggested, having power to work as a co-agency with the internal forces of Christianity? If there were none, then, under all human likelihoods Christianity must perish in its earliest stage; or rather, must collapse as a visionary *nisus*, as a spasm of dreamy yearning, before ever it reached such early stage. Standing at the outset of his career in this perplexity, and knowing well that countenance or collusion from the magistrate was hopeless in his own condition of poverty, Christ, from the armoury of His heavenly resources, brought forward a piece of artillery, potent for his own purposes, and not evadable by any counter artifice of his opponents. Disease—was that separable from man? He that worked through that ally, could he ever need to shrink or to cower before his enemies in the gate? Nothing in this world was so much the object of dread—alike rational and groundless—as crowds, and the gatherings of the people, to the magistrates of the ancient world.

* * * Mobs, when once put in motion, listened to no checks of authority. * * * Pretty nearly the same was doubtless the character of a Jerusalem mob, and precisely because it moved under the same elementary laws of human nature. 'I,' would say one man, 'am not going to weather the torments of a cancer.' 'Nor will I suffer my poor daughter to pine away under a palsy, only because you are politically

jealous of this young man from Nazareth, whom else, I, and all my neighbours, know equal to the task of relieving her in one hour.' 'Do not fancy,' another would exclaim, 'that I will tamely look on in patient acquiescence, whilst my little grand-daughter is shaken every day by epileptic fits; and why? because the Sanhedrim are afraid of the Romans, and therefore of gathering mobs? To the great fiend with your Sanhedrim, if *that* is to be the excuse for keeping the blind from seeing, and the lame from walking.' * * * A tumult of the people for daily bread,—what is traditionally known to all nations as a *bread riot*,—cannot be met (it is well understood) by any remedy short of absolute concessions to the rebellious appetite. So, also, and in any land, would be the process and the result, such the fury, such the inexorable demand, such the inevitable concession for the sake of appropriating instant and miraculous relief offered to agonizing diseases.

"Once announcing Himself, and attesting by daily cures His own mission as a *hakim*, Christ could not be rejected as a public oracle of truth, and heavenly counsel to human weakness. This explains what else would have been very obscure, the undue emphasis which Christ allowed men to place upon His *sanitary* miracles. His very name in Greek, namely, *ἰησους*, presented him to men under the idea of the *healer*; but then to all who comprehended His secret and ultimate functions, as a healer of unutterable and spiritual wounds. That usurpation, by which a very trivial function of Christ's public ministrations was allowed to disturb, and sometimes to eclipse, far grander pretensions, carried with it so far an erroneous impression. But then, on the other hand, seventy-

fold it redeemed that error, by securing (which nothing else could have secured) the benefit of a perpetual passport to the *religious* missionary, since, once admitted as a medical counsellor, the missionary, the *hakim*, obtained an *unlimited* right of intercourse. The public police did not *dare* to obstruct the bodily healer; and exactly through that avenue slipped in the spiritual healer. And thus, subsequently, the apostles and their successors all exercised the same medical powers with the same religious results; and each in turn benefitted in his spiritual functions by the same spiritual character of *hakim*."

NOTE PP, page 108.

"It is generally known, and need not here be dwelt upon, that, amongst several of the nations of antiquity, even long before the coming of Christ, the priests practised medicine. And in Judea especially, the functions of the Levitical priesthood in this respect were long performed by the members of a particular sect, the Essenes, who were pre-eminently Medico-Theosophists. They flourished both before and after the commencement of the Christian era."—Historical Sketch of the employment of the Art of Healing in connection with the Spread of the Gospel, by Dr COLDSTREAM, in *Addresses to Medical Students*, p. 159.

NOTE QQ, page 110.

"Seize occasions for testifying of the Man Christ Jesus. They occur in every calling; in none more than in that noble calling, in which a man of God

may, more closely than in any other upon earth, himself tread in the footsteps of the very subject of his testimony—the Man Christ Jesus. To combine the healing of all manner of diseases with the preaching of the gospel to the poor—to the lost; to go about doing good, making provision for the body's health, with a word in season to speak to the soul of him that is weary; is to exercise a ministry all but identical with that of Him who, in proof of His power to say, 'Thy sins be forgiven thee,' was wont to add, 'Arise, and walk'—the Man Christ Jesus. How is he to be congratulated on his opportunities as a witness for Christ, who with Christ in his heart, and Christ's word on his lips, enters (an intruder never, welcome always) the chamber of suffering; and along with the medicine with which he soothes the anguish of physical pain, can pour, not as one hired and paid for it, but out of the fulness of his own gratuitous, overflowing love, can pour into the softened, melted heart, the oil and balm of heavenly consolation; who can not merely impart some wholesome solace to the sick man tossing on his restless bed, but fill the room with the fragrance of that name which is as an ointment poured forth—the precious name of the Man Christ Jesus."

Extract from a Sermon preached by the Rev. Dr CANDLISH, Edinburgh, 1st August 1858, on the occasion of the meeting there of the British Medical Association.

"It has been the conviction of some Christian physicians, that none but a Christian can discharge aright the high duties of their profession. In its widest sense we adopt the maxim."—W. K. TWEEDIE, D.D.

"The physician is literally an inheritor of some of the duties of the very apostles."—Professor GEORGE WILSON, M.D.

“ INFLUENCE OF MEDICAL MEN.—There is no class of men who have more in their power as the servants of God, than those who are engaged in the practice of medicine. There is no comparison between the degree in which physicians have access to men, at times when conscience is most open to attack, and in which clergymen have that access. The clergyman, when sent for at all, is commonly sent for when recovery is hopeless ; and thus he appears in the sick room as a kind of forerunner of death, bringing with him the stern retinue of gloomy associations ; but the medical man enters at all stages of disease, and the patient leans on him as his comforter, looks to him in hope, and listens to him with earnestness. And who will deny that there must be a thousand openings in such intercourse, through which the truths of the gospel might be kindly insinuated, and that the medical man, anxious to feel the moral pulse, as well as the natural, of his patients, has opportunities for prescribing for their souls, which are afforded to none but himself ? There is nothing required but the extension of the combination which is now under review,—that Luke the Physician should be also Luke the Evangelist,—and the moral instrumentality brought to bear upon society will be so strong, that it is hardly possible to overrate it. Oh, the evil is sufficiently great when the physician takes no advantage of his multiplied opportunities ! It may be a vast deal greater ; for he may lay a kind of interdict upon the subject of religion, and request that it be excluded from the sick man’s chamber. He may feel it necessary to keep the mind of his patient free from all disturbance and agitation, and therefore will he forbid any reference to death and another state of being, because likely, as he judges, to

produce dangerous excitement. And herein, if he show the carefulness of the physician, he wants the wisdom of the evangelist. The banishing of religion from sick-rooms, in order to the preservation of composure, is as great a delusion as was ever cherished. There will be restlessness in the mind in almost every case of sickness, if there be no practical acquaintance with the gospel of Christ. The soul will be busy with the possibilities of death ; and he, therefore, would best prescribe for keeping his patient free from dangerous excitement, who, while ordering as a physician whatever his science could suggest, whispered, as the evangelist,—‘ Believe on the Lord Jesus Christ, and thou shalt be saved.’ It may have been thus with St Luke ; and on this account it is that ‘ his praise has been in all the Churches.’ He may have availed himself of the opportunities which his access to sick-beds gave him ; and with the medicine for diseased bodies, have carried that for diseased souls !”—*Extract from Sermon, “ St Luke the Evangelist and Physician,” by the Rev. HENRY MELVILL, B.D.*

“ The peculiar and salutary influence of the Christian physician was, perhaps, never more strikingly illustrated than in the case of Dr James Hamilton. Everywhere, and on all occasions, he was the man of God ; but nowhere did his Christianity shine with so rich a lustre as by the side of the sick-bed.

“ What an incalculable blessing may such an individual be ! The Christian physician is begirt with opportunities of usefulness to which the gospel minister can scarcely aspire. The clergyman is, in most instances, the last attendant of a sick-room thought of, the last summoned, and often when too late to be of any essential avail—the patient, perhaps, worn by

- fever, racked with agony, or stupified with anodynes.
- But the Christian physician is the constant attendant ; he possesses the ear, the confidence, and the grateful regard of the sick person. Without awaking a needless suspicion of danger, and thereby producing undue excitement, he can direct the languid eye to the good and great Physician of the soul, and tell of His blood, the only remedy for the mind's malady. Thus, like his Divine Master, whom, of all others, he most closely resembles, he may travel from ward to ward in this vast hospital, ' healing all manner of diseases, and preaching the gospel of the kingdom.' Who, as he accompanies Dr Hamilton to the bedside of the sinking and alarmed patient, and marks his affectionate fidelity and Christian concern for the higher interests of the soul, feels not a desire that a vocation so ennobled as a science, and so purely benevolent as a profession, might be *universally* sanctified and consecrated by religion ?"—*Memoirs of Mrs Winslow, by her Son*, Rev. Dr OCTAVIUS WINSLOW.

We must interpose a word of remark on the influence of medical men, so obviously displayed in sickness. Christianity is for living by, and not merely to prepare for death. Who, then, will picture the influence of the Christian physician recognised as the minister of life—the preacher and the practitioner of "godliness?" (1 Tim. iv. 8.)

" SACREDNESS OF MEDICINE.—The last topic I proposed to consider was, the essentially Christian character of medicine as a profession, seeking to abolish death, and to realize for man a perfect and endless life.

" I may seem to some of you to strangely overstate the matter, when I speak of medicine as aiming at

the realization of immortality for man ; yet this, assuredly, is the abstract or ideal aim of our profession. On this earth the fundamental idea of our calling is never realised. Every patient of every physician dies, and every physician, in turn becomes a patient, and dies too. All that the minister of the body succeeds in effecting, is the adjourning of the day of death, the postponement of the inevitable hour. Practically, he fights against pain rather than against death, regarding the latter as unavoidable ; and seeking only to delay its arrival, and to lessen its pangs. Yet the spirit in which the physician labours, is assuredly that of regarding death not as an invincible foe. He may believe, as a man, that death will conquer, but, as a physician, he stands over his patient to fight the great enemy to the last, as if there might be one exception, if but one, to the otherwise universal law ; and if no exception ever occurs—if the physician is invariably defeated—the conclusion to be drawn from his discomfiture is not that his hope of success was delusive, but that he erred in expecting its fulfilment in this world. Let but a life beyond the grave be admitted, and our immortality of soul and body be believed in, and the Christian physician, at least, can anticipate with certainty the full realization of the fundamental idea of his high calling.

“ I press this consideration upon you,—I affirm that medicine, consciously or unconsciously, aims at securing for every man perfect health, and an endless life : that it thus includes an idea which compels it to consider a future existence as awaiting all the objects of its care ; and that, as only the New Testament reveals the certainty and the conditions of the future life, our profession cannot realize its deepest guiding principle

unless it be Christianized. Medicine seems to me, therefore, essentially a Christian calling—*i.e.*, one, the objects of which none but a Christian can fully fulfil. To this high and solemnizing aspect of our profession, I now briefly direct your notice. It is so eminently suggestive, that I do not feel at liberty to trespass much upon your time and attention with its discussion. A few remarks, indeed, upon one of the peculiarities which attach to medicine as a Christian calling, are all that my remaining space will allow me to offer before considering the main topic of this section.

“In the first place, then, let me ask,—Did it ever occur to you what the bodies of men are, according to the Scriptures? They are not mere hollow vessels, which, as physicians, you may fill with drugs; or, as surgeons, put your mark upon; or, as anatomists, dissect; or, as chemists, analyse. They are something more than food for the worms, sources of ammonia and phosphate of lime to plants. Death, who, according to profane writers, is only a reaper, mowing down the living, according to the sacred writers, is also a sower. He plants every dead body, as a seed which is to rise again as an immortal body. The resurrection is a great mystery. ‘Behold,’ says St Paul, in reference to it, ‘I show you a mystery.’ It is not the less, however, a reality. ‘This corruptible *must* put on incorruption, and this mortal must put on immortality.’ The most loathsome, diseased, deformed, and mangled body, is to undergo a transformation more amazing than any which mortal eye has ever witnessed.

“It is difficult to carry such a thought always about with one. It often seems impossible to believe, that the wretched, diseased bodies we see can live again,

and shall live for ever. But though we may not at all times with equal vividness realize the certainty of this, as Christians we must never deny it. It is worth our while to try to realize it to the fullest. It ennobles our profession to connect with it the thought, that we see in every patient not only an immortal spirit, but the germ also of an immortal body. We should realize that we are labourers in God's vineyard, and that all the sickly frames to which we minister are but more or less unsightly seeds, possessed of an indestructible vitality, and destined to undergo the most wonderful development and expansion. According to the Scriptures, moreover, these bodies will not meet the same doom, but some will rise to the resurrection of life, and some to the resurrection of damnation ; but we cannot fail to perceive what an element of solemnity and difficulty is introduced into medicine as a responsible profession, by the certainty that the practitioner's relation to his patient ceases, not with the frame, but survives it. The sphere of other men's labours is bounded by time. The great paintings and sculptures, and temples of the world ; its fleets and its arsenals, its handiworks of all kinds, will be left behind on the shore of this dead earth, and be found not in the world to come. But to our calling belongs this strange peculiarity, that the objects of our art are as immortal as ourselves. They will go before us, or accompany us, or follow us, and be all forthcoming at the great day of accounts. We shall meet our patients again, and have to answer to God, in their hearing, for all that we did to them whilst we were together upon earth. Can any but a Christian physician anticipate this meeting without dread and trembling ? If it be in the least degree probable, far less if it be

certain, that there is a life beyond the grave, and a judgment to us, before which we and our patients must all appear, can there be a question among you, that the unchristian physician, to whom God has confided the cure of man's immortal nature, has a more awful reckoning to anticipate than any other defaulter will be called to, except, perhaps, his fellow transgressor, the unchristian minister?

“On this, however, I cannot enlarge. Omitting all other matters, I seek to urge upon you, that only the physician who labours for the spiritual as well as the bodily welfare of his patient, can comfort himself with the assurance that he is fully realizing the idea of his profession. I have already referred to the utter failure on this earth of medicine as the art of healing. Death laughs at us all, with our advanced chemistry, botany, surgery, physiology, histology, and what not, and spoils our best cures. The only branch of the profession for which I imagine he has any respect is midwifery, because it secures for him an unceasing supply of victims. To each of us he will come in his own good time, and, handing us some mortal disease, will say,—‘Physician, heal thyself!’ I often wonder that medical men do not forbid tombs being built over them. Surely it is mockery enough, that the professors of the art of maintaining life should all die, without parading and blazoning their deaths upon monuments, lest any one should fail to perceive the satire upon their profession which their mortality supplies. If the genius of Medicine, personified, were to address her children on that subject, I think she would say, as Abraham did of his deceased Sarah,—‘Bury my dead out of my sight.’

“It is a humiliating thought, that our profession should be such a failure; but it may be robbed of its

sting. The Scriptures assure us, that Heaven shall be a place, not only of the highest intellectual, moral, and spiritual happiness, but likewise of inconceivable physical enjoyment. 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.' Glory, honour, and immortality are the attributes of the bodies of the blessed. Weakness, sickness, and pain are to be exchanged for abounding, exulting, rejoicing health, of which we can form no conception. In that happy state, a perfect art of healing will not only perfectly realize itself, but will far transcend mortal perfection. There will not be a mere restoration to what in this world we should call normal health, but an elevation will take place to a higher grade of being, with new relations, faculties, and susceptibilities. The crawling and diseased caterpillar of the earth will be changed into the winged and undying butterfly of the skies. If you believe this, you will likewise believe that he who heals men's souls heals also their bodies. To secure a patient twenty years of indifferent health in this world, is a small matter compared with securing him an eternity of perfect health in the world to come. The faithful clergyman reaps the reward of our profession as well as his own,—for every soul won to Christ, there is also a body made certain of immortal health.

"The physician who saves the souls of his patients, in the truest sense of the words, heals and saves their bodies also. In *his* hands his art is no failure; its triumph is complete. Death does not mark his patients as beyond his art; but seals them as for ever cured. He may have a tomb without satire on his profession, and on it may be written,—'Godliness is

profitable unto all things, having promise of the life that now is, and of that which is to come.' A Christian physician, going about his vocation as a Christian, and earnestly fulfilling its duties as one working with the great Taskmaster's eye upon him, has truly a high calling. He has the promise of all needful help in this world, and the assurance of an abounding reward in the next. Of all God's people it is affirmed that they shall rest from their labours, but to Christian physicians we may specially apply the further declaration, that their works do follow them. The spirits of just men made perfect will surround them in glory; their patients and disciples upon earth—their fellow-saints in heaven.

"In conclusion, let me address to you one parting word. I have said nothing concerning medical missions, and their claim on your attention, and I say nothing now. It is vain to expect that those who care not for the souls of the sick at home will care for the souls of those in Syria or China. And, on the other hand, it is certain that, if the whole profession were Christianized, and each medical man laboured as having a cure of souls as well as of bodies, medical missions would be amply supported, and medical missionaries be found in abundance.

"We should all be medical missionaries, whether we practise among the rich or poor, the wise or the ignorant, among nominal Christians or undoubted Pagans. Therefore, I adjure you to remember that the head of our profession is CHRIST. He left all men an example that they should follow His steps, but He left it specially to us. It is well that the statues of Hippocrates and Esculapius should stand outside of our College of Physicians, but the living image of our

Saviour should be enshrined in our hearts. The symbol of our vocation is the serpent, but it should be thought of not merely as a classical emblem, but as recalling the words of Him who said, 'Be wise as serpents, and harmless as doves.'

"All men are to call Christ, Lord and Master, but specially we. He was not only the Great Physician, who healed all manner of sickness and disease; but the Great Patient, the Mighty Sufferer, who endured agonies such as no other human sufferer ever felt, and whose agonies were more momentous in their consequences than any others the universe has witnessed. The object of His whole earthly life was the same as ours, the abolishment, namely, of pain and of death; and He ranks before us all, because what we vainly strive to effect He fully achieved. We are the ministers of Life; He is the Prince of Life. We fight against death, and we are all defeated; Death assailed Him, and He vanquished death. We cannot so much as prevent death; but He could not only forbid it, but could restore to life and health the body overcome not only by death but tainted with corruption. On all other men the victory of death has been complete, but death had no dominion over Him. He gave to death what death could not take from Him, and laid down His life only that He might take it again. He is the first begotten of the dead. He brought life and immortality to light. He is the Resurrection and the Life. This Great Physician!—this Great Sufferer! this Vanquisher of Death!—this possessor and granter of an endless life!—this sinless Son of Man, and only-begotten Son of God, the Lord Jesus Christ, God over all,—is the true Head of our profession. He is not ashamed to call us brethren. May none of us be

ashamed to call Him Lord. May we all confess Him before men, that He may confess us before the angels in heaven."—GEORGE WILSON, M.D., Professor of Technology, University of Edinburgh. *Lectures on Medical Missions*, pp. 256–266.

NOTE RR, page 111.

“ Aurelius Antoninus at first persecuted the Church with rigour, but afterwards, moved by the appeals made to him, and seeing that the Christians were well disposed, peaceable citizens, issued an edict in their favour A.D. 152, in which he gave them credit for their kindness to the sick in time of pestilence and distress, and their confidence in God, when those who reviled them fled in terror.”

In the short reign of Gallus (slain 253), a dreadful pestilence broke out in Africa, on which occasion the Christians in Carthage gloriously manifested the superiority of their religion to that of their fellow citizens who adhered to the established pagan worship. Their good bishop, Cyprian, stands forth nobly as the guide of his people in their grievous trials.

The pagans, out of fear, deserted their sick and dying; as if panic-struck, they fled from the diseased, caring for nothing but their own safety; the bodies of the dead were left lying in heaps in the streets, and none dared to bury them; and a general plague was threatened by the tainting of the atmosphere.

The Christians a short time before had suffered a bloody persecution; and this epidemic was the occasion of new attacks being made upon them, for they were accused, as they had often been before, as being

the enemies of the gods—of being the cause of the pestilence.

Cyprian pointed his people to the sad scenes around them, as supplying a test of the sincerity of their profession, whether the healthy will take care of the sick, whether masters will take care of their sick slaves; and they were not to confine their exertions to their fellow Christians. "If we are the children of God, who causes his sun to rise, and sends his rain on the just and on the unjust, we must show it by our actions, by striving to be perfect, as our Father who is in heaven is perfect; if we show kindness merely to our own people we do no more than publicans and heathens." The Christians were organized, and ranked themselves into classes for the relief of the public distress, and the disposal of the dead; some gave money, some personal labour and the hazard of their lives; and in a short time the dead received burial, and Carthage was rescued from the danger of a general pestilence.

When the Church successfully makes such calls upon its members, men's hearts respond to them, if not their lips; for though Cyprian died a martyr to his faith under Valerian, the heathen governor offered no interruption to his honoured obsequies. He knew how dear the Christian pastor had become, even to the population who had not received his creed, by his unhesitating and undistinguishing benevolence,—undistinguishing, that is to say, as to what the religious profession of the object of it might be.

Heathens had indulged their inhumanity and selfishness, and had left their sick and dying relatives. Christians had nursed them as a part of the great human brotherhood, and the tears of both parties

flowed over his grave who had given the impulse to this action of self-devotion.

There is a notable contrast in the general tendency of Cyprian's mind, compared with many of his illustrious cotemporaries. There was no lack of appreciation of doctrinal truth on the part of Cyprian ; but, unlike the speculative and philosophical Origen, the value of doctrine was tested by the effects which it produced in perfecting the Christian life. Christianity he felt was fitted to do much more than engage and exercise the powers of the understanding—it must engage the heart and direct the life.

Cyprian's history exhibits the excellence of true Christian energy—an energy of good and useful works—rather than of ceremonial observances. It is better to remember Cyprian calling his flock together to nurse the sick of the plague at Carthage, than to dwell on his high pretension to Episcopal power and dignity, though if these claims were ever justified, it was in such a man.

The same merciful behaviour of the Christians is recorded by Eusebius, lib. ix. c. 8 (“ Of the grievous famine and pestilence in the time of Maximinus, and of the godly affection which the Christians showed to their heathen enemies”):—“ These were recompenses for the boastings of Maximinus, and the edicts which he published against the Christians throughout the cities, where, as by manifest tokens, it appeared unto all men how serviceable and godly the Christians were in all things. For they alone, in so great an overflowing of mischief, showed forth true compassion and studious courtesy. Every day some busily occupied themselves in curing and burying the dead, whereas an infinite number were otherwise despised and ne-

glected of their own friends. In the midst of the market-place, and throughout narrow lanes, the dead and bare carcasses lay many days unburied and cast about; yea, many became food unto dogs. Others of the Christians gathered together into one place the multitude of those which were in great danger from famine, and distributed bread unto all. Whereby all men might glorify the God of the Christians, and confess that they alone were godly in deed, and found by their works to be the only worshippers of God."

Dionysius, Bishop of Alexandria, a pupil of Origen, and cotemporary of Cyprian, describes the conduct of the Christians in that city during the prevalence of the pestilence which ravaged the whole Roman empire, A.D. 260-268. They had been the objects, under Decius, of a severe persecution by exile, and imprisonment, and death, during which Dionysius had been banished from the scene of his labours; he had returned under the favourable edicts of Gallienus, and found sedition and war prevailing,—famine and pestilence followed. The account which he gives (*Euseb.* vii. 21, 22) of these circumstances is perfectly appalling:—"The water, the air, and the earth, were equally corrupted. Vapours from the earth, storms from the sea-breezes, and mists from the rivers and harbours, that make it appear as if we should have for dew the gore of those dead bodies that are putrifying in all the elements around us. And yet, notwithstanding all this, men wonder, and are at a loss to know, whence come the constant plagues; whence these malignant diseases; whence those variegated infections; whence all that various and immense destruction of human life. Great numbers were receiving the public grain.

“The effects of the war and famine the Christians endured with the heathen, but bore alone those miseries with which they afflicted us, whilst we also experienced the effects of those which they inflicted, and suffered from one another. And again we rejoiced in the peace of Christ, which He gave to us alone, and when both we and they obtained a very short respite, we were assailed by this pestilence,—a calamity more dreadful to them than any dread, and more afflictive than any affliction, and which, as one of their own historians has said, was of itself alone beyond all hope. To us, however, it did not wear this character, but no less than other events, it was a school for exercise and probation. For neither did it keep aloof from us, although it assailed the heathen most. Indeed, the most of our brethren, by their exceeding great love and brotherly affection, not sparing themselves, and adhering to one another, were constantly superintending the sick, ministering to their wants, without fear and without cessation; and healing them in Christ, have departed most sweetly with them.

“Though filled with the disease from others, and taking it from their neighbours, they voluntarily, by exsuction, extracted their pains. Many also, who had healed and strengthened others, themselves died, transferring their death upon themselves, and exemplifying in fact that trite expression, which seemed before only a form of politeness or an empty compliment; they were, in fact, in their death the offscouring of all (*περιψήματα πάντων*.) The best of our brethren, indeed, have departed this life in this way—some presbyters, some deacons, and of the people those that were exceedingly commended. So that this very form of

death, with the piety and ardent faith which attended it, appeared to be but little inferior to martyrdom itself. They took up the bodies of the saints with their open hands, and in their bosoms; cleaned their eyes and closed their mouths, carried them on their shoulders, and composed their limbs, embraced, clung to them, and prepared them decently, with washing and garments, and ere long they themselves shared in receiving the same offices. Those that survived always following those before them. Among the heathen it was the direct reverse. They both repelled those who began to be sick, and avoided their dearest friends. They would cast them out into the roads half dead, or throw them, when dead, without burial into the streets, to be devoured of dogs, to the end that they might shun any communication and participation in death, which it was impossible to avoid, by every precaution and care they could devise."

NOTE SS, page 114.

The following remarks on the subject referred to in the text, appear in a work just issued from the press—" *Horæ Subsecivæ*, Locke and Sydenham, and other Papers," by JOHN BROWN, M.D.:—

"There is one subject which may seem an odd one for a miscellaneous book like this, but in which I have long felt a deep and deepening concern. To be brief and plain, I refer to *man midwifery*, in all its relations, professional, social, statistical, and moral. I have no space to go into these fully; I may, if some one better able does not speak out, on some future occasion, try to make plain, from reason and experience, that the

management by accoucheurs, as they are called, of natural labour, and the separation of this department of the human economy from the general profession, *has been a greater evil than a good*; and that we have little to thank the Grand Monarque for, in this, as in many other things, when, to conceal the shame of the gentle La Vallière, he sent for M. Chison.

“Any husband or wife, any father or mother, who will look at the matter plainly, may see what an inlet there is here to possible mischief, to certain unseemliness, and worse. Nature tells us with her own voice what is fitting in these cases, and nothing but the omnipotence of custom, or the urgent cry of peril, and terror, and agony,—what Luther calls *miserrima miseria*,—would make her ask for the presence of a man on such an occasion, when she hides herself, and is in travail; and as in all such cases, the evil reacts on the men as a special class, and on the profession itself.

“It is not of grave moral delinquencies I speak, and the higher crimes in this region; it is of affront to nature, and of the revenge which she always takes on both parties, who actively or passively disobey her. Some of my best and most valued friends are honoured members of this branch, but I believe all the good they can do, and the real evils they can prevent, in these cases, would be obtained if, instead of attending—to their own ludicrous loss of time, health, sleep, and temper—some two hundred cases of delivery every year, the immense majority of which are natural, and require no interference, but have nevertheless wasted not a little of their life, their patience, and their understanding, they had, as I would always have them do, and as any well educated resolute doctor of medicine ought to be able to do, confined themselves to giving their

advice and assistance to the *sage femme* when she needed it.

“ I know much that might be said against this—‘ignorance of midwives’—‘dreadful effects of this, &c. ;’ but to all this I answer, take pains to educate carefully, and to *pay well*, and treat well those women, and you may safely regulate ulterior means by the ordinary general laws of surgical and medical therapeutics. Why should not ‘Peg Tamson, Jean Simson, and Alison Jaup’ (*vide* Sir Walter Scott’s *Surgeon’s Daughter*) be sufficiently educated and paid to enable them to conduct victoriously the normal obstetric business of ‘Middlemas’ and its region, leaving to Gideon Gray, the abnormal, with time to cultivate his mind and his garden, or even a bit of farm, and to live and trot less hard than he is at present obliged to do. Thus, instead of a man in general practice, and a man with an area of forty miles for his beat, sitting for hours at the bedside of a healthy woman, his other patients meanwhile doing the best or the worst they can, and it may be, as not unfrequently happens, two labours going on at once ; and instead of a timid, ignorant, trusting woman, to whom her Maker has given enough of sorrow, of whom Constance is the type, when she says—‘ I am sick and capable of fears ; I am full of fears, subject to fears ; I am a woman, and therefore naturally born to fears,’ being in this hour of her agony and apprehension, subjected to the artificial misery of fearing that the doctor may be too late, she might have the absolute security and womanly hand and heart of one of her own sex.

“ This subject might be argued upon statistical grounds, and others ; but I peril it chiefly on the whole system being *unnatural*. Therefore, for the

sake of those who have borne and carried us, and whom we bind ourselves to love and cherish, to comfort and honour, and who suffer so much that is inevitable from the primal curse ; and, for its own sake, let the profession look into this solemn subject in all its bearings, honestly, fearlessly, and at once. Child-bearing is a process of health, the exceptions are few indeed, and would, I believe, be fewer if we doctors would let well alone.”—*Preface.*

A strange law, which is found in the decisions of several councils, shows what care the Church continued to bestow on the preservation of the life of her proselytes. It was provided that the bodies of women dying during pregnancy or childbirth should be opened, so as, if possible, to save the life of the child ;—which is but a re-publication of a royal edict issued by Numa Pompilius.

This law it might be expected would favour the study of anatomy, but we know that it was effectually counteracted by deeply-rooted prejudices and insurmountable obstacles.

NOTE TT, page 114.

The Arabian physician Avenzoar mentions some filthy and abominable operations in surgery, which he says are unfit for a man of character to perform, such as *the extraction of the stone*; and he thinks that no religious man, according to the law, should so much as view the genitals. Manual or operative interference on the part of the surgeon in the case of females was, according to Albucasis, altogether intolerable ; the midwife or expert woman, in whose hands the suffering female

was left, might take the advice of the surgeon, but she performed the manual part herself, though, he says, there were few who were capable of doing it well. It is curious also that Hippocrates, the great liberator of medicine from priestly errors, would have Lithotomy only, of all chirurgical operations, left to a particular set of men, who made it their special profession, as it was among the Egyptians. "*Ne vero calculo laborantes secabo,*" stands as one of the clauses of the celebrated Hippocratic oath. In France, till the time of Colot, 1460, this operation continued in the hands of a class of itinerant practitioners.

M. Riolan proves, from a passage of Euripides, that among the Greeks a law, similar to that of the Jews, was in existence. "If any one," says the poet, "defiles his hands by murder, or if any one touches a dead body, or a lying-in woman, to him the altar is forbidden as to an impious or an unclean person."

NOTE UU, page 116.

"I could not keep to myself these general principles in physics, without greatly sinning against that law which obliges us to further as much as in us lies, the general good of all men ; for they showed me that it was possible to arrive at truths which were very useful to life ; and in place of that speculative philosophy taught in the schools, to discover a practical system, by which, knowing the force and actions of fire, water, the air, the stars, the heavens, and all the other bodies which surround us, as distinctly as we know the different trades of our artizans, we might also apply them in the same way to all the uses to

which they are adapted, and thus show ourselves the masters and possessors of Nature. This, which is not only to be desired for the discovery of an endless variety of arts, which would enable us to enjoy, without any trouble, the fruits of the earth, and all its blessings, but principally, also for the preservation of health, which is, without doubt, the highest good, and the foundation of all the other blessings of this life : for the mind depends so intimately on the temperament and condition of the organs of the body, that if it be possible to find any means to render men in general wiser and better than hitherto, I believe that it is in medicine that they are to be sought. It is true that medicine, as it now exists, contains few things of which the utility is very remarkable ; but without any wish to depreciate it, I am confident that there is no one, even of those who make it their profession, who does not admit that all that is already known, is as nothing to that which remains to be discovered ; and that we could free ourselves from innumerable diseases as well of the body as of the mind, and even also, perhaps, from the debility of old age, if we had sufficient knowledge of their causes, and of all the remedies which Nature has provided for them. * * * Further, this only will I say, that I have resolved to devote what time I may still have to live, to no other occupation than that of endeavouring to acquire some knowledge of Nature, which shall be of such a kind as to enable us therefrom to deduce rules in medicine of greater certainty than those at present in use ; and that my inclination is so much opposed to all other pursuits, especially to such as cannot be useful to some, without being hurtful to others, that if, by any circumstances, I had been constrained to engage in such, I

do not believe that I should have been able to succeed.”—DESCARTES, *Discourse on Method*.

NOTE UU*, page 120.

“ When a candidate for the ministry in Scotland, well do I remember how I would have loathed such employment, not only as insufferably flat and dull in itself, but as beneath the dignity, and utterly derogatory to the character, of the clerical office. But, on arriving at this place, it was soon found that the institution of some such initial process, *with a specific view to the systematic attainment of higher ends*, was imperatively demanded, as *auxiliary* to the *ultimate* renovation of India. The sooner, therefore, it was begun, the better. Accordingly, on the principle of becoming *all* things to *all* men, and *new* things in *new* circumstances, the resolution, once formed, was promptly acted on; and there, in that hall, about four years ago, did I betake myself to the humble but essential task of teaching A, B, C. Pilloried though I was at the time in the scorn of some, the pity and compassion of others, and the wonder of all, the work, once begun, was, through good report and bad report, strenuously persevered in. And this day you have been a delighted eye-witness of some of the fruits. * * * And tell me now—do tell me candidly—if it was not worth while to begin so low, in order to end so high.”—Dr DUFF, Calcutta.

The celebrated jurisconsult Tiraquellus, in discussing the question—Whether the art of medicine derogates from nobility? after having concluded in the negative, shows—that persons in the highest ranks have

practised this art; that there have been a great many physicians who have been canonized as saints; that many pontiffs, emperors, and kings, have practised medicine, as well as many queens and other ladies of great quality,—and even many of the pagan gods and goddesses had the credit of being famous for their healing powers; and that almost all those who have been regarded as philosophers and poets among the ancients have possessed the same art. He gives a catalogue, arranged alphabetically, of almost all those known as physicians.

NOTE VV, page 125.

Neander says,—“Those works of redeeming love which Christ wrought upon the human body—the healing of diseases and the like—displayed the peculiar feature of his whole ministry. The ailments of the body are closely connected with those of the soul;*” and even if, in individual cases, this cannot be proved, yet, in the whole progress of human development there is always a casual connection between *sin* and *evil*—between the disorganization of the spirit through sin, and all forms of bodily disorder.

“There was a beautiful connection, therefore, between Christ’s work in healing the latter, and his proper calling to remove the fundamental disease of human nature, and to restore its original harmony, disturbed

* “It is remarkable that great plagues often spread over the earth precisely at the same time with general *crises* in the intellectual or moral world—*e. g.*, the plague at Athens, and the Peloponnesian War, the plagues under the Antonines and under Decius, the *tabes inguinaria* at the end of the sixth century, the *ignis sacer* in the eleventh, the black death in the fourteenth, &c. That great man *Niebuhr*, whose letters contain so many golden truths, alluded to this coincidence in another connection.—*Lebens* ii. 167.”

by sin. Some of these diseases, also, arose purely from moral causes, and could be thoroughly cured only by moral and spiritual remedies. Little as we know of the connection between the mind and the body, we know enough to make it in some degree clear to us how an extraordinary Divine impression might produce remarkable effects on the bodily organism.

“Disease is the inseparable companion of sin. * * We do not give an external meaning to that which is to be understood spiritually; but when the Saviour healed the sick He fulfilled the prophecy before us (Isaiah liii. 4), in its most proper and obvious sense (Matt. viii. 17). The Healing is an individualizing designation of deliverance from the punishments of sin, called forth by the circumstance, that disease occupied so prominent a place among the Jews.”—HENGSTENBERG, *Christology*, vol. 2.

Calvin, in his *Commentaries* says (under James v. 14—*And if he have committed sins they shall be forgiven him*),—“This is not added only for the sake of amplifying, as though he had said that God would give something more to the sick than health of body, but because diseases were very often inflicted on account of sins; and by speaking of their remission, he intimates that the cause of the evil would be removed. And we indeed see that David, when afflicted with disease, and seeking relief, was wholly engaged in seeking the pardon of his sins. Why did he do this, except that, while he acknowledged the effect of his fault in his punishment, he deemed that there was no other remedy, but that the Lord would cease to impute to him his sins? The prophets are full of this doctrine, that men are relieved from their evils when they are loosed from the guilt of their iniquities. Let us then know that

it is the only fit remedy for our diseases and other calamities when we carefully examine ourselves, being solicitous to be reconciled to God, and to obtain the pardon of our sins."

Lightfoot remarks, on " Binding and Loosing" (Matt. xvi. 19),—" It is necessary to suppose that Christ here spoke according to the common people, or He could not be understood without a particular commentary, which is nowhere to be found. But now 'to bind and loose,' a very usual phrase in the Jewish schools, was spoken of things, not of persons." He gives two decades of instances,—the first to show the frequency of the use of the phrase, the second to show the sense; a third decade also, giving examples of the parts of the phrase distinctly and by themselves. Of this last decade, the eighth instance says,—"'The wise men loose all oils, or all fat things'—the tenth; 'Rabbi Meir loosed the mixing of wine and oil to anoint a sick man on the Sabbath.' The reader will see that 'to bind' is the same as 'to forbid,' or 'to declare forbidden.' To think that Christ, when He used the common phrase, was not understood by His hearers in the common or vulgar sense, shall I call it a matter of laughter, or of madness? The words of our Saviour (John xx. 23),—'Whosoever sins ye remit they are remitted,'—for the most part are forced to the same sense as those before us, where they carry quite another sense." Lightfoot does not notice the daughter of Abraham, "loosed" from the *bonds* of Satan, whose cure is detailed by St Luke (ch. xiii.), or the "loosing" of the string of the tongue of the man deaf and dumb. He adds, in conclusion,—“ If the apostles would retain and punish (or bind) the sins of any, a power was delivered into their hands of delivering to

Satan, of punishing with diseases, plagues, yea, death itself; which Peter did to Ananias and Sapphira; Paul to Elymas, Hymeneus and Philetus, &c."

Lightfoot's commentary shows very satisfactorily that the infliction of diseases was one mode of the manifestation of the power to bind or retain sins, which was left by Christ in the hands of His followers; and it seems an inevitable corollary that the power of loosing, or remitting of sins, with which they were also entrusted, had some reference to this same department of human interests. The remark of Jesus,—“Whether is it easier to say, Arise and walk”—*i.e.*, Be healed,—“or to say, Thy sins be forgiven thee;” and the expression in James v. 14, clearly establish a most intimate relation, if not an absolute identity, between recovery from disease and the forgiveness of sins; and in what department of official activity can the unvarying approval of Heaven be so certainly predicated, as in the healing of the sick. Truly, in this sense alone can it be absolutely true to the servants of Christ,—“Whosoever sins ye remit, they are remitted unto them; whosesoever sins ye retain, they are retained;” “Whatsoever ye loose on earth shall be loosed in heaven, whatsoever ye bind on earth shall be bound in heaven.”

NOTE WW, page 131.

“As those wines which flow from the first treading of the grape are sweeter and better than those forced out by the press, which gives them the roughness of the husk and the stone, so are the doctrines most wholesome and sweetest which *flow from a gentle crush of the*

Scriptures, and are not wrung into controversies and commonplaces.”—BACON.

Lightfoot in his *Exercitations*, while treating of 1 Cor. chap. xii., fully admits that there is a distinction there presented between miracles and gifts of healings, though he notices that the Apostle in his enumerations inverts his own order concerning these gifts and powers.

He says,—“*Δυνάμεις*, miracles, and *χαρίσματα ἰαμάτων*, ‘the gifts of healings,’ are very easily both distinguished and understood. You have them again so distinguished, Mark vi. 5,—‘Jesus could there do no *mighty work*, save that he laid his hands upon a few sick folk, and *healed* them; and xvi. 17, 18,—‘And these *signs* shall follow them that believe: In my name shall they cast out devils; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall *lay hands on the sick*, and they shall recover.’” Lightfoot’s distinction, here indicated, contributes powerfully to the removal of all practical obstacles to the recognition of the gifts of healings in the Church, which might be derived from their apparent connection with miracles.

The following remarks on the economy of miracle by Chalmers and others, bear very directly on this most important subject:—

“It is remarkable that God is sparing of miracles, and seems to prefer the ordinary processes of nature, if equally effectual for the accomplishment of his purpose. He might have saved Noah and his family by miracles; but He is not prodigal of these; and so he appointed that an ark should be made to bear up the living cargo, which was to be kept alive on the surface of the waters; and not only so, but He respects

the laws of the animal physiology, as He did those of hydrostatics, in that He put them by pairs into the ark, male and female, to secure their transmission to after ages, and food was stored up to support them during their long confinement. In short, He dispenses with miracles when these are not requisite for the fulfilment of His ends ; and He never dispenses with the ordinary means when these are fitted, and at the same time sufficient, for the occasion.”—*Daily Scripture Readings*, vol. i. p. 10.

“ Has not God

Still wrought by means since first He made the world ?

And did He not of old employ His means

To drown it ? What is His creation less

Than a capacious reservoir of means

Formed for His use, and ready at His will ?”

Neander acknowledges that it is impossible to mark off the line of demarcation between miracles and natural operations, and will not make such an attempt only to please objectors, whose object is to caricature the views which he maintains. “Abrupt oppositions are unknown in real life. There are always intermediate agencies and points of transition, and in the miracles of Christ we can trace certain steps of transition from the natural to the supernatural. A complete harmony is discernible among the universal laws of the Divine Governor of the world, in the fact that here, too, there are no sudden leaps, but a gradual transition by intermediate steps throughout.

“Looking at all the miracles, there are some in regard to which it may be doubted whether they belong to the class of natural or supernatural events ; on the other side, there are some in which the creative power is exhibited in the highest degree, and which bear no analogy whatever to the results of natural causes. Be-

tween these extreme classes there are many miraculous works, in which the supernatural can be made vividly obvious by means of natural analogies. To these last belong most of the miracles which Christ wrought upon *human* nature, while those wrought upon the *material* world, rejecting all natural analogies, may be arranged under the second extreme class above mentioned. The latter are very few in comparison with the former, and far less intimately connected with Christ's peculiar calling.

"We may look at Christ's miracles of healing in their *moral* aspects, and in connection with His ministry as Redeemer. If it can be shown that all those disturbances of the bodily organisms, which we call diseases, have their origin in *sin*,—as the source of all discord in human nature,—we may infer that there is a close connection between those miracles and His proper calling ; and that in healing the diseases *produced* by sin, by means of His influence upon the essential nature of the disturbed organism, He displayed himself also as the Redeemer from sin. In many cases, also, we may find the physical and the moral cure reciprocally operating upon each other.

"It is important to inquire whether Christ assigned, in express words, any definite view of the origin of these diseases, or established any view by taking it as a point of departure. That He did not dispute the current opinion, does not prove that He participated in it ; this would have been one of those errors not affecting the interests of religion, which His mission did not require Him to correct. Apart from its moral ground, it belongs to the domain of science, which is left to its own independent development,—to natural philosophy, psychology, or medicine ; sciences en-

tirely foreign to the sphere of Christ's immediate calling as a teacher, although they might derive fruitful germs of truth from it."—Thus far Neander.

"Christ employed His miraculous power in various modes of operation. He operated by His immediate presence, by the power of that Divine will which exercised its influence through His word, and His whole manifestation; and this in the very cases in which we might admit a bodily cure by the use of physical agencies. Sometimes, indeed, there was besides a material application—*e. g.*, the contact of the hand. In other cases, He made use of material substances, and even of such as were thought to be possessed of healing virtues,—as, in blindness, of saliva (*Plin. Hist. Nat.* xxviii.); water (Mark viii., John ix.); and anointing with oil. But in these cases the means were too disproportionate to the results for us to imagine that they were naturally capable of producing them; and as Christ did not always employ them, there is no room to suppose that they were necessary as vehicles of His healing power; a supposition which brings the miracles too far down into the sphere of merely physical agencies. We must rather here suppose that as Christ, in His teaching, &c., took up the forms in common use among men to work out something higher from them, so He allowed His powers of healing to exhibit themselves in the use of these ordinary means in a symbolical way. He might have designed thereby to bestow some peculiar lessons of instruction."

"The works of our Lord, though not bearing the imposing front which the wonders of old did, yet contain higher and deeper truths. They are notably miracles of the incarnation of the Son of God, who had taken our flesh, and taking, would Heal it."—TRENCH *on Miracles*.

NOTE XX, page 145.

Under the Kaliph Raschid, 721, the practice was first begun by the Mohammedans, which was ever after continued, of attaching an hospital and a college to every mosque. Among the Arabians many Christian physicians occupied positions of great distinction, both as practitioners and professors of their art, and were even preferred to the highest dignities in the Court of the Kaliphs.

NOTE YY, page 172.

“ It may be said, that the science of medicine runs risk of deterioration by such conjunction, as happened when priest-and-leech-crafts were united in the early and dark ages. To this objection we have more than one reply:—1. We talk not now of an association with *priests*, with Romanism, or with Antichrist, but with the pure religion of Christ Jesus. 2. ‘The early (Roman) clergy claimed the practice of medicine as their peculiar privilege; and viewing it chiefly as a means of personal power and gain, disgraced it by ignorance, charlatanry, and imposture.’ (Article *Surgery*, Encyclop. Brit., 7th edition.) 3. God’s blessing could not rest on the unholy alliance, through which the Council of Tours were, in very shame, compelled to break in the twelfth century. 4. We advocate no permanent or general conjunction of medicine and divinity, as was attempted in the ancient period of conjunction and decline; but only that occasionally medicine shall become the graceful handmaid of reli-

gion, and assist in winning souls, that but a comparatively small number of devoted men shall go forth from the medical to the missionary field, while the main body still continue, in their peculiar vocation, to advance and elevate the healing art. We as little dream of superseding medicine by divinity as of supplanting divinity by medicine. As professions they are distinct; but in some cases and certain circumstances, who can doubt that they can be blended with advantage, reflecting on each other a new and more brilliant lustre.”—*Lecture on Medical Missions*, by Professor MILLER.

NOTE ZZ, page 178.

“Although the rite here (James v. 14) prescribed is not mentioned in the account which the evangelists have given of Christ’s commission to His disciples to heal the sick (Matt. x. 8, Luke ix. 2), it is probable He appointed it then; for, in the account given of the execution of that commission, it is said (Mark vi. 13),—“They anointed with oil many that were sick, and healed them.” The anointing the sick with oil was not prescribed, either by our Lord or by His apostles as a natural remedy, but as a sensible token to the sick person, and to those who were present, that a miracle of healing was going to be performed. Where no miracle is to be performed, to use anointing as a religious rite, is a vain superstition.”—MACKNIGHT, *Apostolic Epistles*.

ADDENDUM.

THE author would not be thought to ignore the various Christian schemes and efforts in which, in presenting the Gospel, attention is given, more or less prominently, to the physical interests of humanity; the necessity for this has been forced upon all who have grappled closely and earnestly with the evil that is in the world. Numerous most cheering illustrations might be presented of labours accomplished and in progress, to show the power which has been wielded by those who, with the *whole armour* of God, enter the lists as champions of His truth. Perhaps the most remarkable, and certainly too little known, instance of the successful labours of the physician testifying for Christ, is exhibited in the narrative of successive voyages to our penal settlements, by Dr Colin Arrott Browning, Surgeon, R.N., in charge of convicts. Dr Browning's book, *THE CONVICT SHIP, AND ENGLAND'S EXILES* (London, 1848), ought to be printed in letters of gold and circulated by thousands. No other single man has ever been honoured to render such a glorious testimony to the efficiency of God's own plan in dealing with humanity, and the narrative will exhibit that which has been only slightly noticed in the essay, that the influence of the Christian Healer is not confined to diseased humanity. His grandest sphere of operation as a witness for Christ lies beyond Bethesda's sad porches. In Protestant Germany, the Deaconesses of Kaiserswerth, who serve the hospitals and asylums, educate the orphans, and reform the fallen, indicate at once the felt want of such helpers and the ability to supply it. In Dr Julius' *Essay on the Public Care of the Sick as produced by Christianity*, much valuable information is to be found on the charitable organizations devoted to the care of the sick. The medical training of Howard made him *THE Philanthropist*.

In giving effect to the truths set forth in his essay, the author would earnestly deprecate any attempt to introduce sweeping external changes. He believes that the existing forms and institutions of Christian benevolence are to a great extent capable of receiving new life, even the life-giving element, into their veins. Let the more purely spiritual in their aims receive the medical element, and those more purely medical receive the Christian element, and let those only be cast aside which are altogether disqualified for healthy Christian action, for some such will be found; our hospitals for the sick, our infirmaries, asylums for the insane and the imbecile; our criminals and our paupers, among whom disease operates with appalling intensity, are waiting for the Christian healer to lay his or her hands upon them; every homestead and every family will supply an object. Truly the fields are white unto the harvest. May the Lord of the harvest speedily send forth labourers prepared by Himself, wisely to do His work, and fulfil all His will.

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